

# The Baptist Record

Thursday, December 21, 1989

Published Since 1877

## New missionaries reflect on future

By Donald D. Martin

ROCKVILLE, Va. (BP) — Southern Baptist missionaries Paul and Diana Davidson wonder what traditions their 14-week-old son, Andrew, will learn from a childhood of Christmases in Africa.

"Andrew's childhood will be a lot different from mine and Paul's," said Mrs. Davidson, of Louisville, Ky., as she watched other missionary parents and their children trim a Christmas tree. "If we want him to have the traditional American Christmas, it will have to be provided in the context of our home. We will have to be more creative in our celebration of Christmas."

The Davidsons are one of 18 couples and 33 children completing a seven-week orientation at the Southern Baptist Foreign Mission Board's Missionary Learning Center in Rockville, Va. They are the final group of new missionaries to be trained at the center in the '80s.

The Davidsons will live in Nigeria, where he will teach church music at

Nigerian Baptist Theological Seminary in Ogbomosho.

Each missionary family spends time during orientation working through the possible complications, frustrations, and hardships of their future life and ministry. The process can become an anxiety-ridden experience, especially during the holiday season, when people reflect on the joy and security of family and home, explained Everett Burnette, associate director of missionary orientation.

Missionaries today face a complex and increasingly hostile world, but this group of new missionaries is excited about their future, said Burnette:

"They are a positive group. They have been very open to change and are flexible in their attitudes."

That flexibility is vital as the world changes. Even the sharp lines between home and foreign missions have blurred, he said.

Donald Martin writes for the FMB.



## For unto us a child is born

This painting by Paul Karch is from a collection of children's teaching illustrations used in literature published by the Southern Baptist Sunday School Board. Karch and his wife, Pat, who live in Plano, Texas, have done numerous biblical

and child experience teaching illustrations for the Sunday School Board. Paul Karch is also the illustrator for the Holman "Read to Me Bible."



JOYS OF CHRISTMAS — New missionaries Randy and Mary Ann Gallaway take time out from their training at the Foreign Mission Board's Missionary Learning Center in Rockville, Va., to help their children, John, 5, and Amy, 3, trim the center's Christmas tree. (BP) PHOTO by Warren Johnson.

St. Luke 2:11 For unto you is born this day...a Saviour, which is Christ the Lord.

### HE CAME

The Ideal came at Christmas  
Wrapped in a bundle small  
Accompanied by angels,  
Placed in a manger stall.

The Holy Child we honor,  
His message to receive,  
Now God may bring to glory  
All those who will believe.

The Perfect One came bringing  
His gifts of peace and joy  
From God, a life eternal,  
Wrapped in a baby boy.

Shine forth O star of Christmas,  
O World, let praises ring;  
We celebrate the coming  
Of Jesus Christ our King!

Erma Jewel Crowe  
Greenville



# Editorials . . . by Don McGregor

## Good News at Christmas

The birth of Christ is not the totality of the gospel, but it is an important element of the Good News — the best of news.

From the beginning of time, since there has been sin, there has had to be some penalty for sin — a sacrifice — a blood sacrifice. The Lord has been teaching us that truth from the beginning. Then he provided the sacrifice himself — the Christ — the lamb of God. There will be no more sacrifices — there can be no more sacrifices. The ultimate sacrifice has been made.

That is the second element of the Good News.

Then the Christ, the Lamb of God, rose from the dead and lives again; and because he does, those who make that sacrifice a part of their lives will live again also.

That is the third element of the Good News.

At Christmas, we observe the beginning of the Good News, the birth of Christ. It is not particularly a time for exchanging gifts, but there is no reason not to do so. We may carry it to an extreme, but all of that will be secondary if we can only remember what it is all about. It is about God himself providing for his people the sacrifice that he himself requires.

Could there be any better news?

We at the Baptist Record believe there could not be; and in that vein, we wish for all of our readers a very meaningful and happy Christmas season and a new year and a new decade that is filled with the blessings of the Lord, who is the author of all blessings.

Merry Christmas and Happy New Year!

*Florence Larrimore*

*Anne W. McWilliams*

*Renee Walley*

*Don McGreg*

*Tim Nicholas*

*Evelyn Keyes*

*Betty Anne Bailey*

## Guest opinion . . .

### It takes all of us

(The following unedited article was received from Mrs. Sachiyo K. Donohoo, a native of Japan now living in Eupora. We felt that with our interest in Japan having been heightened by the participation in Japan Baptists' 100th anniversary and having considered Japan in missions study recently, this beautiful statement would be of interest and inspirational. — The editor)

Mrs. Sachiyo K. Donohoo takes a very great interest in the Southern Baptist 100th Anniversary of mission work in Japan. She has been both on the receiving end and the sending end of Baptist Mission. As Junior High School student, she sit and listen to missionaries in Kokura, Kitakyushu city.

Mrs. James J. Donohoo, a wife and mother of one daughter, is a naturalized citizen and have been living in Eupora since 1972. She graduated Kitakyushu University and has two kind of teacher's license in Japan. She has been very active in the community and church affairs. She is the Past Aux. President to the V.F.W. Eupora Post 3806 and has held district and

State officers. She was Aux. President of year in Department Mississippi in 1979. She is now Aux. President of the Gideon International Eupora Camp, Vice President of Band Boosters in Eupora High School, Secretary of WMU and Adult II Sunday School Class of Walthall Baptist Church in Webster Association. She also teaching Pre-School Class in the Discipleship Training and Vacation Bible School in her church. She enjoys singing in the church choir.

Mrs. Donohoo has been giving lecture to schools and church group about Japan; it is one of her greatest enjoyment. On November 4th, the Lord has given her the pleasure of speaking to the Choctaw Association of Mission Friends Directors meeting at the Mt. Moriah Baptist Church. She shares her love for Jesus Christ, about Japanese religion, custom, culture, government, education . . . etc. Japan is a very rich in culture, economic and religious history.

When she was in Japan, she attended church when she was in Junior High School. She study English but

was not a Christian. She received Lord Jesus Christ after she came to this beautiful country. She has been very fortunate to have a wonderful Pastor, friends and family to help her. Now, she has been enjoying attend church. Her husband, James, is a very active too. He is an Association officers, Chairman of Committee on Committees, Vice Chairman of Deacons, Sunday School Director in his church and also President of the Gideon International Eupora Camp. Their daughter, Jennifer, is the 9th grade of Eupora High School, the pianist of Sunday School Open Assembly, Discipleship Training and Associate Youth Choir. Jennifer is also co-director of Children's Choir. She has been participating Bible Drill since the 4th grade, and Jennifer participated Selection Tournament in Jackson last year. They all attend to the Walthall Baptist Church in Webster Association.

Mrs. Donohoo said that we all need to pray for the work of Missionaries in Japan and support missions by giving through the Cooperative Program

## Good News To All People



8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.  
9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.  
10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.  
11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.  
12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.  
13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,  
14 Glory to God in the highest, and on earth peace, good will toward men.  
— LUKE 2:8-14

## Guest opinion . . .

### Lottie Moon Christmas Offering

By Edward and Freda Trott

When inflation hits three and four digits, the situation in all economical areas becomes difficult. This is true, especially for the churches in Brazil where this problem has been faced for a number of years. There is no financial institution in the country where long term loans for constructing new church buildings can be obtained. The North Brazil Baptist Church Loan Board helps meet this need by loaning money to these churches with funds obtained from the Lottie Moon Christmas Offering. There are hundreds of church buildings in Northeast Brazil that exist today because Southern Baptists have given to the Lottie Moon Christmas Offering.

Not all Lottie Moon Christmas Offering is designated for capital expenditures. In the 1989 Foreign Mission Board budget, 43.23 percent came from the Lottie Moon Offering. Only 5.64 percent of this budget is for capital expenditures, whereas 62.44 percent is for missionary support. This means that a large percentage of

and by saving and giving money to the Lottie Moon Christmas Offering. Remember, it takes all of us, the missionaries, the church, each of us and working of the Holy Spirit in sending the word of God to the four corners of the earth.

Mrs. Donohoo has been very busy this month. She was invited to many churches to speak about Japan. She is happy to speak and to make new friends.

The Lottie Moon Offering goes to pay missionary salaries, travel to and from the field, housing, insurance, retirement, and many other benefits that make it possible for missionaries to do their work.

Personally, we wish to thank everyone who has given to this Foreign Mission offering during the past 32 years while we served as missionaries to Brazil. You supported us and the other 3,800 foreign missionaries serving around the world, and we all appreciate it.

Edward and Freda Trott, missionaries to Brazil, have retired. Mrs. Trott is from Meridian.

## Football returns to HSU

ABILENE, Texas (BP) — Hardin-Simmons University will play football in the fall of 1990, trustees of the Texas Baptist school in Abilene have voted.

Following a 27-year absence, HSU will return to the gridiron on a non-scholarship basis, said President Jesse C. Fletcher.

The decision involves moving all sports except baseball into non-scholarship competition during the next few years, university officials said.

And except for baseball, the men's program will drop from NCAA Division I after the current year and next fall's soccer season.

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# The Baptist Record

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## Baptists to spend million to reach eastern Europe

By Art Toalston

RICHMOND, Va. (BP) — Sensing "extraordinary opportunities in Eastern Europe," the Southern Baptist Foreign Mission Board has appropriated \$1 million to advance the gospel there.

"The funds are immediately available," Carl Johnson, vice president for finance, told board trustees in a special meeting two days prior to their Dec. 13 vote approving the allocation. The \$1 million will help Baptists in Eastern Europe evangelize their nations and to strengthen their churches during a time of sweeping political change across the continent.

The U.S. dollar has been stronger abroad than projections indicated at the outset of 1989, Johnson reported. Thus, about \$1 million remains in board funds originally earmarked for missionary cost-of-living supplements.

"The days in which we're living are some of the most momentous and cataclysmic . . . in a long, long time," said Foreign Mission Board President R. Keith Parks.

Freedom of religion, long forbidden by communist ideology, is among the guarantees in laws already adopted in Poland, promised in the Soviet Union and Hungary, broadly advocated in East Germany and Czechoslovakia, and now being sought even in Bulgaria by a fledgling reform movement. Only Romania and Albania have yet to bend to Soviet leader Mikhail Gorbachev's call for reforms. Yugoslavia's relative religious freedom dates back to the 1960s.

Possible uses of the \$1 million in Eastern Europe include the purchase and distribution of Bibles and the production of evangelistic and Christian education materials, said Isam Ballenger, vice president for the board's work in Europe, the Middle East and North Africa.

The Soviet Union alone needs between 40 million and 60 million Bibles,

according to Bible society leaders.

The \$1 million also could help launch partnership projects in which Southern Baptist volunteers assist in evangelistic campaigns undertaken by the Baptists of Eastern Europe, Ballenger said. Foreign Mission Board officials will meet with Eastern European Baptist leaders to decide the best uses of the money.

The mission board's Global Strategy Group, composed of Parks and his key administrators, has assigned a four-member task force headed by Ballenger to study needs targeted by the Eastern Europeans. It will participate in a meeting spon-

sored by the Baptist World Alliance Jan. 22-23 in Dorfweil, West Germany.

No capital projects such as church buildings will be funded by the special appropriation, Ballenger said. The Foreign Mission Board budget, however, does include grants for various construction projects in the Eastern bloc. In the past, the board has helped renovate seminary buildings in Romania and construct new seminary facilities in East Germany, Hungary, and Poland.

Also, Southern Baptists are doing more than sending money to advance the gospel in the Eastern bloc.

Southern Baptist workers assigned to the board's Eastern Europe Mission have increased to 10 in recent years, with some residing in Eastern bloc countries.

Among the mission's current members, one couple is working in Hungary to help launch the new International Baptist Lay Academy to provide theological training to church leaders from throughout Eastern Europe. Another worker resides in Yugoslavia and assists in theological education.

A new couple is being sought to work with Baptists in Moscow and other parts of the Soviet Union; another couple is needed to aid Polish Baptists.

Perhaps the best-known member of the Eastern Europe Mission has been John David Hopper, who worked with Baptist leaders throughout the (Continued on page 4)

## DT receives three awards

The Mississippi Discipleship Training Department was the recipient of three awards presented at the recent annual meeting of Discipleship Training Directors in Nashville. The awards were presented by the Discipleship Training Department of the Baptist Sunday School Board by Roy Edgemon, director.

The first award was in recognition of the largest percentage of churches reporting Discipleship Training. In Mississippi 77 percent on the churches reported having a Discipleship Training program.

The second award was for the largest numerical increase in Baptist Doctrine Study awards. Mississippi churches reported 957 more awards this year than in the previous year.

The third award was a new award presented this year for the first time. It was an award for the most children involved in church, associational, and state Bible drills in 1989. Mississippi reported 1,449 in the Children's Bible Drills.

## No Baptist Record Will Be Printed Next Week.

## Advocates to be trained

## "Speak up for Cooperative Program"

By Tim Nicholas

The Cooperative Program, Southern Baptists' unified budget process for funding joint missions and education work across the globe, has been described in a study as "undefended turf." That's an attribute Mississippi Baptists are about to change.

The study was by Charles Madden of Baylor University who, in a study of giving patterns, concludes that "to change the way in which Cooperative Program funds are considered, the thrust of promotion . . . must be radically redirected," Madden, who described his study for convention

board members recently, added, "More effort must be placed on influencing the actual budget allocation process."

Madden said that in the budget making process in a church each person with felt needs for money can get involved in the system, from arguing for camping gear for boys to more budget for salaries. And when income remains fixed with costs rising, often it is the "undefended turf" of the Cooperative Program which either gets cut or remains fixed.

Hearing of Madden's study, Bill

Causey, MBCB executive director treasurer and David Michel, director of Stewardship and Cooperative Program Promotion for the board, suggested Mississippi participate in the advocacy training program.

The change in Mississippi will be to train advocates of the Cooperative Program within each church. The training will begin with about ten percent of the churches, increasing, if the plan appears to work, in all 2,000 churches in the state.

The advocates' job, according to Michel, will be "to confront churches (Continued on page 4)

## Youth Evangelism Conference

December 28-29, 1989 Mississippi College

Theme: "It's Time To Wake Up"

### THURSDAY AFTERNOON, December 28

2:00 Wake Up Call — David Crain  
2:15 Welcome To Mississippi College  
2:20 "It's Time To Wake Up" — Guy Henderson  
2:25 Lou Leaventhal  
2:55 Time Out — Cindy Townsend, Rhett Whitley  
3:10 Wake Up And Worship — David Crain  
3:20 Message — Rusty Barksdale  
4:00 Dismiss.

### THURSDAY EVENING, December 28

6:30 Sound The Alarm — David Crain  
6:45 Message — Barry St. Clair  
7:30 Time Out  
7:45 Lou Leaventhal  
8:45 Prayer Time!

### FRIDAY MORNING, December 29

8:45 Open Your Eyes/Lift Up His Praises — David Crain  
9:05 Special Music — "His Disciples" — Daniel Memorial, Jackson  
Rick Greene, Director/Susan Banes, Accompanist  
9:15 Message — Barry St. Clair  
10:00 Time Out — Cindy Townsend, Rhett Whitley  
10:20 "What Happens When Youth Wake Up?"  
Reveille — Rhett Whitley And David Crain  
Testimonies — Mark Sellers And Bob Sullender  
11:00 Break For Lunch

### FRIDAY AFTERNOON, December 29

1:30 Wake Up . . . Get Up! — David Crain  
1:35 Special Music — "Potter's Clay — Parkway, Natchez  
Buddy Casey, Director  
1:50 Wake Up To The Music — David Crain  
2:30 Recognitions  
2:45 Message — Barry St. Clair  
3:30 Depart For Home!

## Convention Board reorganizes itself

The Mississippi Baptist Convention Board reorganized itself at its December meeting as a result of a request by Bill Causey, executive director-treasurer of the board.

Causey wanted board members to more fully participate in the informational and decision making process of trusteeship and asked for committees to be formed to include dealing with each area of board operations where funding is involved.

The committees are assembly and camp, budget, Cooperative Program Promotion, church-minister relations, annuity, missions and evangelism, new church expansion, pastoral-church building aid, disaster relief, and student work.

Each committee will meet before each board meeting and make reports of its activities.

In a related move, the board affirm-

ed a plan already in place concerning Cooperative Program promotion. For the plan a select group of churches will have a volunteer trained in such promotion as an operating advocate especially during budget making times. (See related story.)

The board changed its jury duty policy to prevent employees from paying taxes on money withheld during jury duty. The new policy allows employees to keep jury income, but the board subtracts that amount from employees' pay.

Earlier, the Executive Committee elected officers and approved expenditure of monies for several projects.

Rex Yancey, pastor of First Church, Quitman, was elected chairman. Larry Otis, lay member of Calvary Church, Tupelo, was elected vice (Continued on page 4)



Otis, Pelphrey, and Yancey.



# Alliance Board calls for full participation in SBC

By Marv Knox

WASHINGTON (BP) — Leaders of the Southern Baptist Alliance have voted to express their support for denominational workers and to urge members of their organization of moderate Southern Baptists to "participate fully" in all levels of the convention.

The 38-member Alliance board approved the motion with only two dissenting votes during its early-winter meeting here, Executive Director Stan Hastey said. It also approved a motion to invite a representative from another moderate organization, Baptists Committed to the Southern Baptist Convention, to attend Alliance board meetings.

The motion on support for denominational workers and convention participation was presented by H. Stephen Shoemaker, pastor of Crescent Hill Church, Louisville, Ky. It states:

"We express our deep regard and support for all those in Southern Baptist Convention agencies and institutions who are seeking to serve Christ and our denomination with integrity. In the interest of upholding Baptist freedom, we encourage our members to participate fully in local, state and national decision-making processes, shaping the future of Southern Baptists."

The motion speaks to the destiny of the Alliance, Hastey noted. The organization was created by moderate Southern Baptists not quite three years ago in the midst of theological/political controversy that has rocked the Southern Baptist Convention since the late 1970s.

Some critics have charged that the Alliance is the embryo of a new denomination. Most supporters and leaders, meanwhile, have denied that claim, insisting the Alliance is a lifeline of support for moderates who might otherwise leave the denomination.

"My sense in our meeting was that the whole issue about the identity of

the SBA was right under the surface," Hastey said. "The SBA and its board of directors are comprised of people with a wide variety of viewpoints about the hopefulness and lack of hopefulness that the institutions of the Southern Baptist Convention can be salvaged. There are some who are quite hopeful and some who have given up hope that the SBC can be salvaged."

The motion contains two equally significant parts, Shoemaker said.

The first half expresses Alliance members' "deep care and regard" for people who work for the Southern Baptist Convention, he explained: "Often they interpret SBA actions as a kind of repudiation of what they are trying to do. We want to say, 'We're in there with you.' All of us want to be the best Baptists and Christians we can be in these difficult times."

The second half calls Alliance members to responsibility. He added:

"Although we are not a political organization, we do believe responsible activity at all levels of Baptist decision-making is part of our calling. We are not withdrawing, but encouraging responsible actions at all levels to defend Baptist freedom and preserve a broad spectrum of theological persuasions and mission strategies which enhances Christ's mission around the world."

The purpose of the motion was not to chart a new course for the Alliance but to define the course it already has set, Shoemaker noted: "It does not denote a new direction for the SBA. It clarifies a broader position that we actually represent and that is sometimes obscured by actions which may suggest otherwise in people's minds."

The motion "faithfully reflects the sense of the group," Hastey confirmed. "The SBA cannot leave the Southern Baptist Convention; we're not a part of the structure of the SBC. The Alliance is something of an interest group in the SBC. Our interest is to preserve the historic Baptist em-

phasis on personal freedom.

"So to talk about the SBA pulling out of the convention demonstrates a lack of knowledge of our polity; it is churches that withdraw from the SBC or the state convention or theological associations. Obviously, the Alliance could urge churches to withdraw, but we're not doing that. That's not our objective."

In other actions, the Alliance board: — Agreed to fund some mission projects "that go to recipients who are no longer eligible for Southern Baptist Home Mission Board assistance or who have been denied Home Mission Board assistance," Hastey said.

— Voted to earmark \$10,000 for a foreign mission project yet to be chosen. The Alliance has discussed possible projects with representatives of the Southern Baptist Foreign Mission Board, he said.

— Adopted a proposal to conduct a special offering every February — to coincide with the date of the Alliance's founding in 1987 — as a challenge budget. The 1990 goal will be \$100,000, Hastey said, noting the appeal "will be made only to Alliance churches and to individual members of the Alliance."

The entire offering will go to ministry projects and the Baptist Theological Seminary at Richmond, Va.

— Heard a report that the provisional board of the Richmond Seminary probably will meet in February to decide whether to open the school next fall. The board has said it will not open the seminary until "sufficient funds are available," and Hastey said that amount is expected to be \$500,000 in contributions and \$100,000 from the Alliance budget for the first year.

— Received a membership tally dated Nov. 22, 1989, which said the Alliance has 54,512 members. That includes 2,795 individual members and 51,717 members who comprise 97 member churches.

Marv Knox is BP feature editor.

## "Speak up . . ." Cork named chairman, BR advisory group

(Continued from page 3)

with the Cooperative Program at budget time and throughout the year." That person may be a pastor or it may be a layperson. "We are looking to enlist some advocates all over the state who love missions and who are willing to study their own churches' budget process and speak up in the right way and at the right time," said Michel. Madden is writing training materials for the project.

Michel said part of the reason for separating out the budget and Cooperative Program promotions committees as was done at the last board meeting was to "concentrate on doing some first class promotion."

He added, "Everybody loves the Cooperative Program, but who speaks for it?"

Ferrell Cork, pastor of Van Winkle Church, Jackson, has been named chairman of the Baptist Record Advisory Committee. Raymond Martin, a Jackson physician, is the new vice-chairman.

The Baptist Record Advisory Committee, a six-person body, is named by the Mississippi Baptist Convention on a rotating basis

with two members being elected each year. New members named at the 1989 convention were Tommy Tutor, pastor of Oakhurst Church, Clarksdale, and Randy Von Kanel, pastor of First Church, Hattiesburg.

The two rotating off this year were Joel Haire, pastor of First Church, Crystal Springs, and Odean Puckett, pastor of First Church, Natchez. Both had served as chairman.

## Rebels quit; missionaries go back home

MANILA, Philippines (BP) — Southern Baptist missionaries who fled their homes near Manila's central business district returned Dec. 7 after rebel troops in the area laid down their weapons and returned to their barracks.

Four missionary families left their subdivisions in the Makati area of Manila Dec. 5 as a precaution in response to a U.S. Embassy advisory, bringing to six the number of missionary families who took refuge in another area of Manila. The other two had left the area earlier.

Mutinous troops challenging the government of Philippine President Corazon Aquino occupied several businesses, hotels and condominiums in the Makati district for several days after their coup attempt failed.

The rebels called off the mutiny Dec. 7 and marched back to their barracks, vowing they would keep fighting Aquino's government, news reports said.

As of late Dec. 7, rebel forces still held an air force base at Cebu City, several hundred miles south of Manila, said Trudy Crittendon, chairman of the organization of Southern Baptist missionaries in the Philippines.

Missionary Gerald Davis was working with Cebu City Baptist Church to help distribute rice to residents who fled their homes near the air base.

Missionaries in the Philippines have been "very aware" of Southern Baptists' prayers for them during the recent instability, Crittendon said.

## Baptists to spend million . . .

(Continued from page 3)

Eastern bloc for nearly 20 years until he became president of Baptist Theological Seminary in Ruschlikon, Switzerland, in 1988.

Another Foreign Mission Board assignment currently being filled entails Christian broadcasting to Romania. Southern Baptist workers and funds also have been involved in radio broadcasts into Albania and in theological training for pastors from various Eastern bloc countries through a special program, Summer Institute of Theological Education, each year at the Ruschlikon Seminary.

Art Toalston writes for the FMB.

## Convention Board reorganizes itself

(Continued from page 3)

chairman. And Mrs. Cindy Pelphrey, lay member of First Church, Columbus, was elected secretary. All were elected by acclamation.

Executive Committee members approved \$8,295 or the amount necessary to pay fees and other costs related to purchase of property at 502 Yazoo St., adjacent to the Baptist Building. For the student center at the University of Southern Mississippi, members approved \$4,350 for a Carrier compressor to be purchased from ESSCO. For damage to a ramp and other existing needs at the BSU center at Delta State, \$3,396.54 was approved after insurance reimbursement for work by Collins Construction Company. And for East Central Community College's BSU center, carpet replacement at \$1,802 was approved.

The group also approved new board members Thomas E. Nickey of New Choctaw Association to replace Robert Lee King, who was unable to continue, and Jimmy King of Lamar Association to replace Jim Robertson, who moved to Florida.

## SBC budget gets record start

NASHVILLE (BP) — A second record-setting month has pushed the Southern Baptist Convention's unified budget to its best two-month start.

The Cooperative Program convention-wide budget received \$11,093,732 in November, reported Harold C. Bennett, president and treasurer of the SBC Executive Committee.

That makes last month the best November in the Cooperative Program's 64-year history. It teamed with a record October to produce

\$22,655,099 for the first two months of the budget's fiscal year — almost \$2.05 million better than the previous best October/November combination, set in 1986.

The November receipts were 22.51 percent greater than receipts for November 1988. Year-to-date receipts were 13.23 percent greater than receipts for the first two months of the 1988-89 fiscal year. The current U.S. inflation rate is 4.3 percent.

## Roy Jennings, BMH, Memphis, to retire

MEMPHIS, Tenn. (BP) — Roy Jennings, 65, director of public relations for Baptist Memorial Hospital Health Care System, will retire Dec. 31, 1989.

The retirement will cap 30 years of Southern Baptist denominational service which included 22 years as editorial director of Southern Baptist Brotherhood Commission in Memphis, Tenn.

In 1981, Jennings left the Brotherhood Commission to join Baptist Memorial Hospital in Memphis to organize a communications department. Later that year, a health care

system was organized with Baptist Memorial Hospital as the flagship. The system now embraces 22 corporations, including 12 hospitals in Arkansas, Mississippi and Tennessee.

At the Brotherhood Commission, Jennings was editorial director from 1959 to 1981.

He is a 1949 graduate of the University of Oklahoma and worked for 10 years as reporter and night city editor of the Memphis Commercial Appeal daily newspaper.

Jennings is past president of the Baptist Public Relations Association,

an organization of communicators and journalists in the Southern Baptist Convention, and the Memphis chapter of the Public Relations Society of America, an organization of public relations professionals.

He has been married 44 years to the former Marye Elizabeth Kirksey. They have one daughter, Gail Elaine Jennings, a social services consultant in Roswell, Ga.

Since 1959, Jennings has been copy chief in the newsroom at the Southern Baptist Convention, a voluntary service he anticipates continuing.

## Uganda clears Hersh to return

NAIROBI, Kenya (BP) — Southern Baptist missionary Roger Hesch, jailed without charges for a week in November and ordered out of Uganda, has been cleared to return to his work in the eastern Africa nation.

Hesch has been staying here with his family since the expulsion order. He was notified Dec. 12 that the Ugandan minister for internal affairs had

ordered his revoked work permit reinstated pending receipt of a letter of apology from Hesch.

The missionary sent the letter by express mail from Nairobi Dec. 13 and met with Southern Baptist Foreign Mission Board officials later that day to plan his return. The letter stated that on the evening of Oct. 31, in the

company of a Ugandan military friend, Hesch entered a military base without proper authorization. He acknowledged the impropriety of the action and requested forgiveness.

The couple and their two children, Sarah, age 9, and Joel, 7, planned to drive back to Uganda from Kenya Dec. 17.



# Foreign Mission Board appoints ordained woman

By Robert O'Brien

RICHMOND, Va. (BP) — Southern Baptist Foreign Mission Board trustees voted \$1 million for evangelism in Eastern Europe and appointed 24 new missionaries.

News of the first net loss in the foreign missionary force since 1972 added a sobering note, but hope was voiced for an upturn in 1990.

Harlan Spurgeon, board vice president for mission personnel, confirmed a problem about which he warned trustees in an earlier meeting. The appointment of 306 new foreign missionaries in 1989, down from 358 the previous year, will bring the total overseas mission force to about 3,786, pending final tabulation at the end of 1989.

Southern Baptists ended 1988 with 3,867 missionaries. But retirements, resignations, deaths and the normal service completions surpassed appointments this year.

Spurgeon, who challenged trustees to help reverse the downward trend, indicated some encouraging prospects exist for more appointments in 1990.

Noting the changes in Eastern Europe and that Spurgeon's challenge had moved him "philosophically and spiritually," trustee Chairman Mark Corts asked three trustees, headed by John Jackson of Anaheim, Calif., to convene a "solemn assembly" for a half-day at the trustees' February meeting. The solemn assembly was used in Old Testament times to call people to repentance, prayer, and fasting, said Corts, a pastor from Winston-Salem, N.C.

The \$1 million appropriation for assistance in Eastern Europe, which is undergoing sweeping political change, will draw from unused funds set aside for missionary cost-of-living supplements, said Carl Johnson, vice president for finance. The strength of the U.S. dollar overseas resulted in a surplus in the missionary account, he explained.

The board's Global Strategy Group has assigned a task force to study needs targeted by Eastern Europeans. A trustee subcommittee also will prepare an overview of the history of Southern Baptist strategy in Europe.

Trustees opted for the overview study rather than following up on a proposal that they specifically consider purchasing an evangelical

school in Belgium.

The 24 new missionaries include Patricia Chiu Lee and her husband David, both Chinese born in Taiwan. Mrs. Lee, minister of education of a Chinese congregation in Dayton, Ohio, since 1982, became the first ordained woman appointed since a trustee subcommittee vote last June raised speculation among some people that the board no longer would appoint ordained women.

Mrs. Lee's appointment, Corts said, proves trustees "honestly practice board policy that ordination neither qualifies nor disqualifies a missionary candidate and that ordination is a local-church matter. Board policy is not in bondage to a theological position or to this board of trustees."

In June, the subcommittee rejected the application of Greg and Katrina Pennington of Ardmore, Okla. She had been ordained at the request of her church to serve as a staff member over the objections of the local Enon Baptist Association.

The Lees will go to Japan, where he will develop churches and she will serve in a church and home role and work with women and children. She was ordained in 1982 at the request of Culbertson Avenue Baptist Church in New Albany, Ind., where she and her husband served during seminary study. She said she accepted the ordination as an affirmation by her church but does not feel it is necessary for her ministry.

In other action, trustees received two recommendations they will consider at their February meeting — a nominee for regional vice president for the Americas and a recommendation on the board's divorce policy.

Board President R. Keith Parks nominated Betty F. Law to be regional vice president for the Americas, succeeding Don Kammerdiener, who will become executive vice president Jan. 1. The trustees' Americas committee approved the nomination.

Law, a former missionary and current associate area director for Spanish South America, is a veteran of more than 33 years of mission service. That includes eight years in the 1950s as a missionary to Cuba under the Southern Baptist Home Mission Board, more than 17 years as a missionary to Spain and eight years on the Foreign Mission Board's Rich-

mond, Va., office staff.

Trustees also received a unanimous recommendation from their mission personnel committee that the board retain its long-established policy of not appointing divorced people.

The recommendation grew out of a year-long study of the issue in response to a motion at the 1988 Southern Baptist Convention annual meeting calling for an evaluation of the board's current policy. The study, one of the most comprehensive ever on the FMB's divorce policy, leaders said, reviewed Scripture and surveyed other Southern Baptist agencies, other missionary-sending agencies and predominant attitudes in countries where Southern Baptist missionaries work.

Robert O'Brien writes for the FMB.

## Church business administrators will meet

A conference for church business administrators has been set for Jan. 25 at Woodland Hills Church, Jackson.

The meeting will offer resources, suggestions, and assistance for church managers and administrators, according to materials from the sponsors, the Church Administration-Pastoral Ministries Department, MCB, and the Hinds-Madison Association.

Featured speaker will be Mark Short, executive director of the Louisiana Baptist Convention. He has been a church growth consultant, manager of Glorieta Assembly, and a professor at New Orleans Seminary.

Consultations are available with the following companies: Shelby Systems, Memphis; CIS, Nashville; Church Computer System, Lawrenceville, Ga.; and AMIC Micro Services, Mobile.

Cost of the meeting is \$5 to cover lunch. Registration is necessary. Write, with check payable to Mississippi Baptist Convention, to Church Administration-Pastoral Ministries Department, Box 530, Jackson, MS 39205.

The program begins at 8:30 a.m. and concludes at 5:30 p.m.

## Highland, Meridian, to celebrate 100th

On Jan. 20 and 21 Highland Church, Meridian, will celebrate 100 years as a church. Former pastors and other staff personnel will be in attendance to help in the celebration.

Saturday evening at 6 there will be an informal fellowship and program with introduction of guests by Pastor Jim Brannon. At 7:30 a reception will be held in the fellowship hall.

Sunday morning the celebration will begin at 10 with Raymond Parker, pastor from 1962-1967, preaching. The music will be led by Tanner Riley, music and youth minister from 1962-1967.

Following the service there will be a catered meal and more time for fellowship. In addition there will be time to explore a memorabilia display.

The evening service will begin at 7 with former staff leading. Cecil Randall, pastor from 1955-62 and interim pastor in 1987 will preach with Eugene Price, minister of music and youth from 1959-1962, leading the congregational singing.

The church was begun in January of the same year as Mississippi's constitution, 1890.

The church has had facilities in several locations in the city. The first was a store building at the corner of 17th Street and 35th Avenue. The first facility constructed for the use by the church was a white frame building with a bell tower on the corner of 18th Street and 35th Avenue. In March 1945, nine acres of land were purchas-

ed for the property at the present location, 3400 — 27th Street. On June 20, 1954 the congregation began use of its newly constructed chapel and educational building and in November 1976 began worship in its present auditorium.

Throughout the years Highland has been known as "the church with the home-like spirit."

The present total membership is 1,490 with a Sunday school enrollment of 910 and an average attendance of 425.

The present staff includes Jim Brannon, pastor; Franklin Denham, minister of music; Ron McGee, minister of education; David Hutto, minister of youth and activities.



### Bi-vocational council officers

New officers of the National Council of Bi-Vocational Ministries are shown above. The body, representing 15 states, met at Day Star Church, Florence, earlier this month. From left to right are Dale Holloway, national bi-vocational consultant for the Home Mission Board and pastor of Day Star Church; Vernon Cole, Kentucky, state convention coordinator; Glen Ailshie, South Carolina, president; Claud Slate, Texas, second vice-president; and Frank Phillips, Florida, recording secretary. Ken Cook (inset), Mississippi, first vice-president, was not present for the picture. He works for Mississippi Power and Light Company and is interim pastor of Pulaski Church in Scott County.



### Exemplary bi-vocational pastors

Bi-vocational pastors who were cited during a meeting of the National Council of Bi-vocational ministries earlier this month in Mississippi are shown above with Dale Holloway, left, the national bi-vocational consultant for the Home Mission Board. Holloway is also pastor of Day Star Church, Florence. Those cited were, second from left to right, Lester R. Grubbs, Fort Worth, Texas, exemplary pastor of a bi-vocational church in a metropolitan area; Miles C. Murphree, Alabama, exemplary pastor of bi-vocational church in a town and country area; and George W. Revis, North Carolina, exemplary pastor of a church in a new work area. The council meeting was held at Day Star Church, Florence.



### HMB speakers

Two Home Mission Board personalities addressed the National Council of Bi-vocational Ministries during the council's meeting earlier this month in Florence. At left is Charles Chaney, vice-president, Extension Section, for the Home Mission Board; and at right is David Bunch, assistant vice-president in strategy development.



# Pro-lifers urged to care about people, womb to tomb

By Louis Moore

IRVING, Texas (BP) — To be biblically pro-life is to embrace a variety of issues, ranging from the womb to the tomb, a series of speakers told participants at the Southern Baptist Christian Life Commission's Conference on the Sanctity of Human Life Dec. 4-5 in Irving, Texas.

Texas Baptist Pastor Ralph Smith urged 232 registered participants to expand their interpretations of being pro-life by addressing such issues as nuclear arms, hunger, environment, euthanasia, racism, smoking, alcohol abuse and drug abuse as well as abortion.

But on the issue of abortion, Smith said, "The acid test of the integrity of the Christian pro-life movement in this generation will be whether we have the courage to let God, rather than competing secular ideologies, shape our agenda."

A former Dallas-area abortion clinic operator said abortion "is not a choice but a skillfully marketed product sold to women at a crisis time."

Carol Everett, now legislative liaison to the Texas Right to Life organization, said, "If abortions are so good for women, why aren't they free?" Instead, she said, abortion is a greed-driven, profit-making industry that preys on troubled women.

An abortion can cost anywhere from \$250 to \$2,500, she said, describing abortion clinics as multimillion-dollar businesses.

Christian Life Commission Executive Director Richard Land said Christians must sound the clarion call against all attitudes and actions that assault the sacredness of human life. Action against abortion must be multilevel and include attacks against root causes, he added.

"We must denounce the unbiblical sexual double standard which has too often allowed men to behave irresponsibly and exploitively toward women in our culture," Land said. "Many women who have abortions have been abused, victimized and abandoned by selfish men who view a pregnant woman as a broken sexual toy which

an abortion will fix.

"We must oppose the barbaric, lethal combination of technical expertise and spiritual ignorance which would deny that sanctity and would abort and experiment on our unborn, harvest fetal tissue, allow death into the nursery for our mentally and physically handicapped infants and encourage euthanasia in our hospitals, retirement centers and nursing homes."

If Christians "are going to insist that abortion on demand be abandoned, then they must also endorse and support alternatives for pregnant women, their babies and their families, not only before birth, but after birth as well," Land said. As examples, he cited greatly expanded counseling, job-training, day-care and adoption services.

Dorothy Patterson, professor at Criswell College in Dallas, urged Southern Baptists to make pro-life "our issue of the 1990s."

"We must guarantee life and liberty from the moment of conception to the moment of natural death," she said. "Killing the baby in the womb is the height of hypocrisy in the land of the free and the home of the brave. To destroy the child in the womb is to invite the absolute and final judgment on our nation."

"Abortion is a woman's issue, but it is far too serious and far-reaching to be only a woman's issue."

Mississippi legislative lobbyist Paul Jones of Jackson said, "Churches have as much right to lobby as anyone else" and should do so on such issues as abortion.

Jones, executive director of the Mississippi Baptist Christian Action Commission, delineated ways to lobby in state legislatures, then asked if Christians are prepared for the results of a win: "Is the church prepared to deal with the living? Are we willing to deal with the reality of the birth of 1 million unwanted children" each year?

## capsules

### Center of Hope dedicated in Colombia

LERIDA, Colombia — Thousands of people died after Mount Ruiz erupted in 1985 and destroyed Armero, Colombia. Since then thousands of refugees have rebuilt their lives through the Center of Hope, a Baptist facility in nearby Lerida. They have received help finding jobs, learning skills and coping with the trauma of the disaster.

After operating in a rented house, the Baptist center recently dedicated a new facility in the "New Armero" section of Lerida. Armero survivors helped with construction. The center includes a church, classrooms, recreation area, and a residence for Colombian missionaries working with the ministry.

Funds were provided by Southern Baptists and the Baptist World Alliance. A government agency donated land for the center.

### Baptist Mass Communications closes in Thailand

The Institutional Ministries Board of the Thailand Baptist Mission, composed of both missionaries and Thai nationals, has voted to close the Baptist Mass Communications Department effective December 31, 1989. The board has, for several months, carried on an evaluation of the work under the leadership of J. O. Terry (Mass Communications Consultant for Baptist work in Southeast Asia), members of a sub-committee of the board with representation of the board, the Thailand Baptist Churches Association (the Baptist Convention), and the Mission.

### Hepatitis B greater risk than AIDS: expert

Hepatitis B, a blood-borne disease that can cause fatal liver cancer, is a much greater worldwide health threat than AIDS, but U.S. doctors are doing little to promote use of a vaccine against the illness, an infectious disease expert says.

There are 20 to 30 times more carriers of the hepatitis B virus than are people infected with the human immunodeficiency virus, or HIV, which causes AIDS, said Dr. Sanford F. Kuvin, vice chairman of the National Foundation for Infectious Diseases. —Associated Press

### Bangka Baptist Hospital given medical supplies

A large consignment of medicine and medical supplies worth 500,000 baht (US\$20,000) was donated recently to Bangkla Baptist Hospital in Chacheungsaio Province from the English-speaking Rotary Club of Jomtien-Pattaya, Thailand, and the U.S. Navy. This presentation took place when one of the U.S. ships was anchored in the Pattaya Bay.

"The hospital was built in a remote provincial area to minister both to the physical and spiritual needs of the struggling farmers and other

residents of poor rural communities, giving them high quality medical service along with the love and compassion of Southern Baptist medical missionaries. The hospital turns no one away," states Maxine Stewart, missionary press representative.

If they cannot afford to pay for the care of the hospital, they still receive the same high quality service and attention offered by the Christian staff. "This donation," says medical administrator missionary Orby Butcher, M.D., "will allow the hospital to do even more charity work for these people who have so little."

### Baptists grow in Muslim area

MAMBO, Liberia — Baptists have formed a church in a strongly Muslim district of western Liberia. Work in the area began when missionaries, Liberian Baptists and Georgia Baptist volunteers began human needs ministry in 1985. They helped build a bridge, dig wells, hold health clinics and begin agriculture and literacy programs.

Christianity has been slow to spread in the region, but small fellowships have emerged, and they joined together to build a church in the town of Mambo. They made mud and cement blocks themselves and did much of the construction. Nearly 50 believers have been baptized and 22 more are awaiting baptism.

The Muslim chief of the local Vai people has announced that children and grandchildren among his people will be free to become Christians.

### Syrian Baptists gain recognition

DAMASCUS, Syria — The Baptist Convention of Syria, which was organized in 1983, has been recognized as a legitimate organization by the Middle East country's government. The convention counts five congregations and 160 members, according to the Baptist World Alliance, which admitted Syrian Baptists into its membership in August. Overall population in Syria is more than 11 million.

### China to adopt new religion law?

BEIJING, China — New legislation is being considered to "strengthen religious liberty" in China and improve relations with foreign religious groups, according to the official China Daily newspaper. But "no foreign religious organization will have permission to get mixed up in internal affairs of the country," the newspaper reported.

### Swedish Baptists in Finland oppose abortion

KARIS, Finland — A union of 21 Swedish-speaking Baptist churches in Finland is advocating that "life in all circumstances" must be defended. The (Swedish-speaking) Baptist Union of Finland declared in a resolution, "A careless attitude towards abortion, human-embryo experimentation, or any interference not medically required with human life at any stage, cannot be defended from a Christian point of view."

### Clinic owner opens doors to pro-life counselors

YARDLEY, Pa. (EP) — Pro-life "sidewalk counselors" can come in out of the cold to talk with patients considering abortions in Yardley, Pennsylvania. Vikram Kaji, owner of the Yardley Birth Center, has invited pro-life counselors to speak with women considering abortions at the clinic.

Under the plan, patients entering the clinic will be given a brochure with pictures of fetal development, and invited to speak to a trained pro-life counselor. Patients meeting with the counselor can discuss their situation, and learn about abortion alternatives.

A member of Kaji's staff will attend counseling sessions to be sure that the client's identity remains confidential, and to see that no photographs of aborted fetuses are shown.

The Bucks County Pro-Life Coalition, which has picketed Kaji's clinic for over a year, has been asked to provide counselors for the experimental program.

## Orphans, needy in Lebanon receive aid from Baptists

By Art Toalston

LARNACA, Cyprus (BP) — Southern Baptist hunger relief offerings are helping put food on the tables of three orphanages and homes for the elderly and handicapped in predominantly Muslim areas of Lebanon.

"The food is for people who are hungry... in institutions that are broke," said Pete Dunn, a Southern Baptist missionary based in Cyprus, referring to the \$40,000 allocation of Southern Baptist hunger relief funds.

"Each box of food that is going in says it has been donated by the Baptists in Christian love," he said.

The food is being delivered by World Vision, an international relief-oriented ministry. Dunn recounted that when World Vision workers told a Muslim official in Lebanon that Baptists would be supplying food, the leader replied: "I know the Baptists. This would be fine."

During the summer, another \$40,000 in Southern Baptist hunger funds went to several Lebanese Baptist churches to aid needy families. Countless people had not worked since March, Dunn

said, "and the churches had exhausted their ability to help."

Many Christians and Muslims who fled artillery battles in the Beirut area are returning to their homes, said Dunn. The shelling began in March and finally ended with a mid-September ceasefire.

But many Lebanese fled the country with no intention of returning, Dunn lamented, including a woman who was directing Arab-language Baptist television programs. The woman has moved to Canada. Dunn directs Arab language radio and television work.

Several Baptists were among more than 800 Lebanese killed in the warfare involving Maronite Catholic forces, backed by Iraq and Muslim militia, backed by Syria.

Lebanon's civil war has raged for 14 years, claiming more than 125,000 lives. Dunn was among 24 Southern Baptist missionaries who lived in Lebanon until 1987, when the hostage crisis prompted the U.S. State Department to suspend passport privileges for Americans there.

Some Baptist ministries continued, at least during tenuous lulls in the shelling earlier this year. "Baptist Publications has six or seven new titles at various presses," Dunn reported. "As soon as electricity comes on a more consistent basis, they'll be finishing those." Media workers have continued program production, often working at night when electricity is on.

Students at Arab Baptist Theological Seminary in East Beirut and secondary students at Beirut Baptist School in West Beirut were able to attend class periodically, he said.

The people of Lebanon "have been through probably one of the deepest human tragedies of the past two or three decades," Dunn said. He wishes the missionaries could do even more. "We need to go back in and stand by their sides in the churches and talk to those who did not have the money to flee, who had to weather weeks and months of artillery fire that did not let up."

Art Toalston writes for the FMB.



# Life in El Salvador back to 'normal,' missionaries say

By Mary E. Speidel

SAN SALVADOR, El Salvador (BP) — For the first time since leftist guerrillas attacked San Salvador Nov. 11, combat is beginning to subside and life is returning to "normal," said a Southern Baptist missionary there.

Fighting between government troops and rebels is sporadic and concentrated in small groups throughout San Salvador, missionary Bill Stennett said in an interview. "I know of no large movement like we've had the previous 15 days or so," said Stennett, who lives in San Salvador, the nation's capital. Stennett is from Richmond, Va. His wife, Libby, is from Washington, D.C.

Travel throughout the city is normal and food supplies are adequate, he said. A 12-hour nightly curfew has been cut in half.

"Life is about as normal as it's been the past ten years," said Stennett, who has worked in El Salvador throughout the decade-long civil war.

The Stennetts live in a section of San Salvador not as heavily hit as some areas of the city. "No area is completely protected when missiles are flying around, but we just have not felt the need to leave," he said.

Missionaries John (Rusty) and Peggy Alums, who also live in San Salvador, will begin a furlough in the

United States following a brief vacation in Guatemala. After intense combat broke out near their home Nov. 29, the Alumses left San Salvador for Guatemala City Dec. 1. The day before, several hundred other Americans left San Salvador's western neighborhoods aboard a U.S.-chartered aircraft headed for the United States.

The Alumses are from Mobile and Birmingham, Ala., respectively. Alums is responsible for the retail division of the three Baptist book stores in El Salvador. Stennett will handle those duties in his absence.

For missionaries Samuel and Margaret Drummond, life has been fairly calm in Santa Ana, about 50 kilometers from San Salvador, where fighting was concentrated.

The first night the guerrillas attacked the capital (Nov. 11), fighting broke out in Santa Ana, "but since then the army has kept things pretty much under control," said Mrs. Drummond, of Louisville, Ky. daughter of Charles and Indy Whitten of Clinton. Her husband is from Camden, Tenn. Some skirmishes have been reported outside the city but "our life has been very calm here," she said. "Of course, in wars like this, things are very changeable."

In recent weeks, leaders of several Protestant denominations have expressed growing concern following arrests of church workers in El Salvador.

Since the violence began in early November, between 20 and 50 foreign church workers have been arrested or expelled from the nation, according to press reports. Eight are U.S. citizens.

Southern Baptist missionaries in El Salvador do not anticipate any harassment from government forces, said Stennett.

As Salvadorans try to recover from the latest violence, Stennett urged Southern Baptists to pray for the protection of the people. "Pray that the armed conflict will end and people will be able to get back to a more normal life," he said.

Besides helping with refugee needs, the Stennetts have worked with Baptist churches in San Miguel to help repair homes damaged in the fighting.

They are using Foreign Mission Board relief funds for the project. San Miguel, El Salvador's third largest city, was the second hardest-hit area in the combat, Stennett said. "We're just trying to make emergency repairs so that people can move back into their homes and feel safe living," he said.

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## Revival at North Pole

A Lay Renewal Team from Mississippi held a Weekend Renewal at the Moose Creek Baptist Church in North Pole, Alaska, on December 1-3. Those participating were left to right: Mike Smith, First, Brookhaven; James Welsh, Lowery Creek Baptist, Ellisville; Frank Leggett, Bassfield Baptist; co-ordinator David Singleton, Chris Simmons, and Linda Ebbers, all of First Brookhaven; Faye Honea, First Baptist Magnolia; Jamie Oster, First, Brookhaven; Jack Honea, First Baptist Magnolia; Ben Kimbrough, Pastor of Moose Creek Church; and Don Conerly of Main Street, Hattiesburg. Note the lack of daylight in this picture taken at 11 a.m. between the Sunday School and morning worship service. "In spite of the -31 degree temperature the Holy Spirit warmed many of the 138 members in attendance," said Jack Honea. Most of the members are Air Force and Army personnel stationed at either Eielson Air Force Base or Wainwright Army Base. Many of the church members are transported Southerners. Kimbrough is in his sixth year as pastor of Moose Creek Church.

## McConnell: Turn on headlights in fight against drunk driving

WASHINGTON (BP) — Americans have been asked to turn on their car headlights in an effort to turn off drunk driving.

Sen. Mitch McConnell, R-Ky., invited people across the nation to join him Dec. 31 in symbolizing their resolve to fight drunk driving.

"From noon to 3 p.m., turn your headlights on when you drive," McConnell, a Southern Baptist, said during a Dec. 11 press conference. "This procession of headlights will be a reminder to other drivers not to drink and drive as we ring in the New Year. And it will be a memorial to all those victims of drunk driving who

will not be with us to celebrate the dawn of the new decade."

During a White House briefing that preceded the press conference, President Bush called drunk and drugged driving "one of America's largest health and public safety problems."

Each year, almost 25,000 Americans are killed and another 500,000 injured in alcohol-related accidents, he said. And for individuals ages 16 to 35, he added, drunk driving is the leading cause of death.

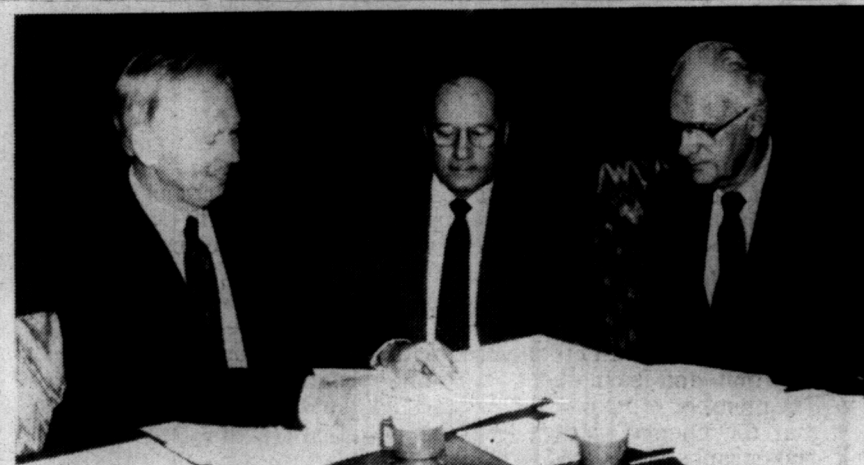
During McConnell's press conference, two other Southern Baptists made statements.

Robert M. Parham, associate direc-

tor of the Southern Baptist Christian Life Commission, called for an increase in the federal excise tax on alcoholic beverages and restrictions on alcohol advertisements and promotions.

"The federal excise tax on beer and wine has not been raised since 1951," Parham said. "An increase is long overdue and much needed to save lives, especially young lives."

Also appearing at the press conference was D.L. Dan Ireland, president of the American Council on Alcohol Problems and executive director of the Alabama Citizens Action Program.



## Foundation officers

Officers of the Mississippi Baptist Foundation prepare for their next meeting following the recent gathering. They are, left to right, Bill Baker, president, pastor of First Church, Clinton; Oliver Ladnier, vice-president, pastor of First Church, Magee; and Russell Bush Jr., treasurer, pastor of Main Street Church, Hattiesburg.

## 18-inch crawl space hides missionaries from danger

By Craig Bird

NAIROBI, Kenya (BP) — Their hiding place wasn't deep, but it was wide enough to hide Don and Mary Alice Dolifka from the men ransacking their home.

The Dolifkas, veteran Southern Baptist missionaries in East Africa, had little time to hide from a gang of 10 to 15 men who attacked and ransacked their house about 50 miles south of here.

The attackers apparently intended to kill the couple as they robbed their rural home, said the Dolifkas, who were still dealing with the trauma weeks after the October incident.

"We were awakened (about 2 a.m.) by the noise of two kitchen windows shattering and seconds later . . . huge rocks started bouncing off one of the outside doors of the house," recounted Dolifka, of Flagler, Colo. "The noise woke up our two (house) workers, who heard the men yelling they were going to kill us. So they slipped out the windows of their houses and ran for help."

Thinking only two or three men were outside, Dolifka attempted to

fight them off by jabbing a spear through the holes that had been battered in the door. But he changed tactics "when they started pounding on the doors and breaking out windows all around the house at the same time."

The bandits demanded money, but when Mrs. Dolifka, a Gatesville, Texas, native, threw her husband's wallet outside, they got even madder, "probably because it was a typical missionary's billfold and had a lot more receipts than money in it," Dolifka said.

The gang then spread around three sides of the house. Almost simultaneously, big rocks crashed through four windows. Several more rocks sailed through the rapidly enlarging holes in the door.

Realizing the gang was much larger than they had thought, the Dolifkas fled to their bedroom, locked the door and scurried through a trapdoor leading to a shallow crawl space underneath the floor. Dolifka pulled a rug over the opening and was still fitting the trapdoor back in place when

the men smashed through the bedroom door and rushed into the dark room.

"They were definitely looking for us, but I guess they thought we'd locked the door and gone out the window or something," Dolifka said. "Months earlier we'd talked about the crawl space as a good hiding place but had never looked to see how big it was or what was down there." That night they had 45 minutes to learn it was about 18 inches deep and as wide as the house foundation.

They could hear the men ripping items off the walls and crashing things to the floor. Some of the gang took a television, stereo, camera, a suitcase filled with mementos and other items and escaped. Others found the keys to the Dolifkas' mission pickup truck, loaded loot in it and were preparing to leave when the manager of the ranch, where the Dolifkas' rented house is located arrived with the workers who had awakened him.

"He was still in his pajamas, but

when he fired his shotgun in the air four or five men jumped out of the pickup and ran," Dolifka said. "He and his wife and the four workers with him started calling my name as he circled the house. I didn't answer since I thought it might be a trick to get us to come out, and we could still hear gang members walking around right above us."

But when the ranch manager went to the other side of the house, the remaining gang members fled and the Dolifkas answered the calls. They were so well hidden that rescuers couldn't find them at first. The attackers had piled furniture over the rug atop the trapdoor and the Dolifkas couldn't get out until the rescuers found it.

The full extent of the missionary couple's trauma didn't show up until later. "We've been robbed before but this was the first time we had people coming to hurt us," Dolifka explained. "But we kind of cleaned up and went on with our work and slept pretty well for the first week."

But later they started having trouble sleeping as emotions of terror resurfaced. "Finally, almost three weeks later, I slept through the night for the first time, so I think we're dealing with it now," he added. "I think we were already under so much stress as we were trying to wrap up our work so we could go on furlough. We'd already started packing to go home when the gang hit, and we're finalizing plans to move to a new area after furlough to work with several unreached people groups in northern Kenya."

"Through the whole experience, we felt the presence of the Lord," added Mrs. Dolifka. "He gave us clear minds to know how to protect ourselves and take advantage of an escape route which had been built into the house by Italian prisoners of war during World War II."

The Dolifkas were scheduled to leave Kenya Dec. 11 for a furlough in Arlington, Texas.

Craig Bird is a missionary journalist in Africa.



# Students study Holy Land archaeology firsthand

By Breena Kent Paine



Shepherds tend their flocks near Bethlehem.



New Orleans Seminary professor Carlton Winbery points across the Sea of Galilee as seminary students look on.

NEW ORLEANS — While some seminary students may study archaeology of the Bible lands in only a classroom, students in a class at New Orleans Baptist Theological Seminary traveled to Israel last January to study it firsthand.

"Travel Study" is offered every year at New Orleans Seminary for credit toward a master's degree; however, some choose to take the trip for non-credit just to know the land where Jesus walked.

Kenneth Sterling, of Kenner, La., said, "This is my third trip, and each time, I see more and learn more about the way the people lived there in times past."

The 1989 trip was led by Dennis Cole, assistant professor of biblical archaeology, and Carlton Winbery, professor of New Testament and Greek.

In preparation for the trip, the professors consulted such Israel-based resources as the United States embassy, missionaries, archaeologists, friends, and a local travel agency to be sure of the safety in the area.

Cole said he feels a visit to Israel is important for the main reason that "any student of the Bible needs a visual orientation to the land of the Bible and the culture of an American context," he said, "because we interpret statements in the Bible according to our own socio-cultural and geographical context," which is "not equivalent to a biblical context."

It is important to "have some idea of the lay of the land," Winbery added, "the proximities of the various cities (mentioned in the Bible), and the rugged nature of the country . . . Anybody who traveled around that country very much had to be a really hardy soul."

Participants traveled to over 55 archaeological sites and tells during their 14-day stay in Israel.

They visited such places as Jericho, Mt. Carmel, Acco, Capernaum, Caesarea, Caesarea Philippi, Joppa, Megiddo, Beth-shean, Nazareth, Bethlehem, Jerusalem, Engedi, Ashkelon, Masada, Qumran, Dor, Jamnia, Herodium, Tiberias, Chorazin, and Hazor.

Kyung Kim, of Seoul, Korea, who took his wife with him on the trip, said it was obvious how much "hard work" the professors had put into preparation for the trip.

"It was amazing how much they could add by being there," added Lonnie Nelson, of Palmyra, Mo. "It was better than having just a tour guide, and I loved being able to go where the tour buses didn't go."

Now, as Nelson reads about different towns in the Bible, the stories "come alive," he said, and he can picture the terrain and the location.

During a boat ride across the Sea of Galilee, "you could visualize what it might have been like in (Jesus') day," said Melody Gwinn, of Atlanta, Ga., whose parents made the trip with her, and whose husband had taken the trip the previous year.

"You also get a much different sense of church history," Winbery said. "Church has not always been the way it is in America today," a fact which seems to come alive to Christians as they view the ruins of previous centuries of Byzantine and Crusader rule. "And every kind of Christianity comes together in Bethlehem — Greek Orthodox, Armenian, Catholic — all together in the same building (the Church of the Nativity)."

"It was really sad seeing the pilgrims," added David Emmert, of Waverly, Tenn., whose wife experienced the study tour with him. "I realized they had a religious significance attached to the place . . . As a Baptist, we believe you can worship anywhere. If the Holy Land were wiped off the face of the earth, we could still worship."

Although the trip "helped me know about Jesus better because I was able to put scripture into context," Emmert continued, "it did not change the way I worship."

Kim wrote a poem in his native language of Korean. Translated, the idea is the following: "I saw the places where Jesus lived, I walked where He walked; but everywhere I looked, I could not find Jesus. He was not in the land; he was in my heart."



## Faces and places

by Anne Washburn McWilliams



### "Everywhere, everywhere, Christmas tonight!"

"Everywhere, everywhere Christmas tonight!"

One Christmas when I was teaching fourth grade in Fairfax, Alabama, I directed my students in a choral reading of the poem, "Everywhere, everywhere, Christmas tonight." Often at this season I remember those children and wonder where they are in their grown-up lives.

Now it's Christmas again in Alabama. W. D. and I will go there next week for Christmas dinner with Mama. Since I grew up there in the country, and Daddy always cut Christmas trees in his woods or pasture, I've never liked the idea of actually paying money for one! Artificial ones I don't like at all, for the aroma of cedar is one of the best parts of the tree. So I was determined to have a live tree, no matter what size. At Thanksgiving, I made an exploratory trip into Mama's woods, searching for a tree.

When I heard gunshots, I knew deer

hunters must be not far away, so I hollered, to try to make them aware of my presence, and I ran most of the way back to the house. All the cedars nearest the house were either too small or too large or too crooked. But I borrowed Mama's axe and Mama went back with me to help me choose. Finally I chopped down one little tree, the top from another, and a medium-sized one that had honeysuckle wrapped around some of its limbs. W. D. and I brought the two smallest trees back to Jackson in the car. He wired the two together to look like one, and I got a new stand that could be filled with water. It's tiny, but it's a tree that grew on Alabama land; I like it.

It's Christmas time in Mississippi. Last Sunday morning our choir at Morrison Heights Church began a praise medley with "Joy to the World!" In the afternoon at our house we had some surprise guests who by their visit added a lot of happiness to our holiday season. They were Joe and Lila Mefford, with whom I visited

in Spain three years ago. After they retired as missionaries, they continued to live in Spain. They are both Coloradans; he once was pastor in Mississippi. In Clinton, they were visiting Charles and Indy Whitten, also retired missionaries, with whom they worked for many years in Spain. The Whittens brought them over to visit with us. I was surely glad we still had some of the delicious fruitcake left that Rosa Hooper baked and gave us for Christmas, and that we could share it around the fireside.

It's Christmas time in Nepal. Because they dare to proclaim their faith in the Messiah, at least 150 Nepalis are involved in court cases, and at least 30 are in custody or have already been sentenced to prison. A few weeks ago, according to a letter I received, police entered a village church, arrested the 75-year-old pastor, and most of his congregation and took away all the Bibles and hymnbooks from the small meeting room. They beat the pastor in front of

the others. Some were forced to deny their faith by bowing to the Hindu idols (Hinduism is the state religion in Nepal). Seven women and the pastor refused to bow down; they were taken to jail. This sounds like the days of Daniel or Paul, but it's Christmas, 1989. To pray for them that their faith may continue to be strong — that would, I think, be for them a good Christmas gift.

It's Christmas time in Russia.

It is Christmas in Mtskheta, the ancient capital of Georgia, and one of the oldest inhabited towns in the world. Mtskheta stands at the joining of the Aragva and Kura rivers, 12 miles north of Tbilisi, the modern day capital. It is in a land of fabled romance, in the Caucasus Mountains, once called the End of the World. Its cathedral, Sveti Tskhoveli (Life-Giving Pillar), was built 400 years ago, after an earlier building was destroyed by invaders.

On a steep hill high above Mtskheta, is Dzkhvari, the Church of the Cross, built 14 centuries ago (and in recent years its ruins restored) on the spot where another two centuries before that, Nino or Nouni, slave-woman from Cappadocia, is said to have first brought the message of Christianity to Georgia.

In the dim light of the cathedral at Mtskheta, I saw a very old woman I shall never forget. When we had left Tbilisi, it was warm and sunny, so I wore no coat and took no umbrella. Before we reached this village, the

rain began, and I had run through a torrent of it from the bus to the cathedral. Shivering and soaked, I stood watching her. She was seated on the cold, damp stone floor, leaning against a pillar. Wrapped around her was a ragged shawl. In one hand she held a little book. In the other, she held a lighted candle. People came to her in twos and threes, to sit beside her, or lean down to hear her better, while she talked, or read to them from her little book. I did not know what she was saying, but others who understood Georgian said she was reading prayers and meditations that she had written, and asking God's blessings on those who gathered near her. Candlelight shone on her eyes and on her wrinkled face, revealing a glowing inner beauty. A ring of photographers stood around her, but no one lifted a camera, for it seemed too holy a moment.

It was not until I was back on the bus that I realized she probably had no Bible, and may not have had one for years, maybe never, but that she was passing on her Christian beliefs by writing them down, and by telling them in this way to others.

Suddenly I was humbled, as I was again reminded that fortunately God does not depend only on Southern Baptists to tell his story! From that night in Bethlehem 2,000 years ago, until now, the song of the angels has echoed around the earth.

"Everywhere, everywhere, Christmas tonight!"



# SCRAPBOOK

## God's Christmas package

### The country church

T'was a little church, just a country church,  
That led me to the light  
With constant ringing of the bells  
And candles burning bright.

When I went in and set me down  
Those bells would peal so sweet,  
And lo, my soul would find quiet rest  
When Christians I would meet.

The candles led me to the light  
With ever burning flame,  
And Christ took all my heavy load;  
He even took my shame!

He shared my heavy burdens  
And showed to me the way —  
When at his feet I laid each piece,  
Like broken bits of clay.

He took the broken pieces  
And mended one by one,  
Until I was made completely whole  
Just like his only Son.

And now those bells still ring for me  
While candles light my way,  
To walk a closer walk with him  
And guide me day by day.

I'll always feel his presence  
And I'll hear him call my name,  
When bells chime out in melody  
And candles glow in flame!

—Velma A. Windham  
Taylorsville



The dogwoods by the walk  
are decorated  
in clusters of bright red berries  
by the Master's deft touch.

Since most leaves have fallen,  
the two red Christmas trees  
allure the eyes of passers-by  
who drive slowly or stop.

By divine guidance  
cardinals, not a few,  
complete the decoration,  
adding beauty to beauty.

In their unobtrusive manner,  
mockingbirds lend a hand  
in the celebration  
by singing a celestial chorus.

Sitting by the window,  
I watch God at work;  
my thoughts go deeper, and  
I see God's Christmas gift.

A package wrapped in white  
and tied with a bright red ribbon.  
I peep inside:  
no glitter, no expensive sought-after  
gifts.

Instead, I find:  
a hewn stable-smelly manger,  
a rough cross stained with blood,  
a dark, cold empty tomb.

This package is  
the stairway to heaven  
where a mansion awaits  
and Jesus is the Light!

—Ruby Singley  
Columbia



### What would we do without Christmas?

Oh, what would we do without Christmas,  
the most joyous time of the year?  
Just where would we go, what would we do?  
Without Christmas, no stockings from the mantle  
Hanging down, no sparklers, sparkling, no fireworks  
Popping around, no Christmas trees, standing with  
Beautiful lights, no beautiful shining star,  
No packages under the trees for every  
Little boy and every little girl, no packages  
For people all over this world,  
No packages for you and for me —  
Oh, what would we do without Christmas,  
the most joyous time of the year?

Oh, what would we do without Christmas,  
the most joyous time of the year?  
We would be sitting sadly, sitting lonely,  
No chiming bells to hear, no laughter of little children,  
No Christmas carols to sing, no Christmas message  
to bring. Oh, what would we do without Christmas,  
the most joyous time of the year?

Oh, what would we do without Jesus . . .  
Praise God for Jesus our Saviour  
Who led us through this land  
Over the hillsides yonder  
Always holding our hands,  
Walking on through the green pastures  
Down through the valley there  
Over the mountains and  
Down by the seashores and  
On through that dark valley,  
The Shadow of Death, leading us  
onward yonder, till we cross the evening bar . . .  
Oh, what would we do without Jesus? . . .

Oh, what would we do without Christmas  
the most joyous time of the year?

—Mamie Stanley Smith  
Brookhaven

### What Christmas means to me

**C** is for the Christ Child  
Who was born on earth.

**H** is for the happiness  
of his great worth.

**R** is for Redeemer  
Christ is for large and small.

**I** is for the inn  
with no room for them at all.

**S** is for the star that guided  
Wise men on their way.

**T** is for the taxes,  
they had come to pay.

**M** is for the manger.  
Where baby Jesus lay.

**A** is for the angels,  
who sang "Glory to God."

**S** is for the shepherds . . .  
who to Bethlehem trod.

—Brenda Dry  
Tupelo

### Silence brings death

So many are hungry and need to be fed  
Not with just drink, water, or bread  
Their souls are hungry, starving to death  
Needing God's word and his life's breath.

They're not just in far-away places  
But always around us with familiar faces  
Our neighbors, family, or friend  
How much we care — it'll show in the end.

Each of us going our own way  
Doing business as usual for the day  
Not hearing the silent cry  
Of hearts breaking as souls die.

What will we say  
When the world we know fades away?  
That we were afraid to make a stand,  
Even at the expense of our fellow man?

It's no small thing  
It takes some courage  
To stand apart from the crowd  
To make your voice speak up aloud.

But then everything in life  
Is at times a struggle  
If it's worth living  
It's worth the trouble.

Oh Christians, wake up, please  
Riding the fence won't make others believe  
Speak up for what you know is true  
The time is now, Christ needs you!

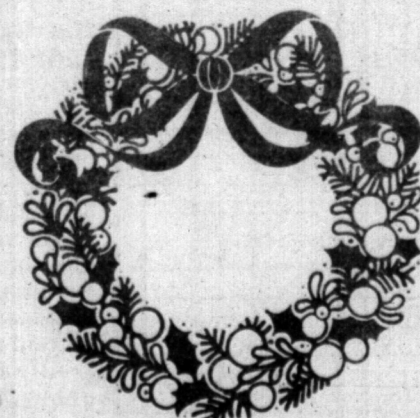
—Emogene Chatham  
Clinton

### Christmas . . . .

It's nearing Christmas again —  
The hour is late — somewhat past eleven.  
The rain is falling as was predicted, but  
there'll be no snow as many cards depicted.  
The house is decorated, the cooking's nearly done.  
Company soon is coming — maybe two dozen, or only one.  
The cantatas and manger scenes are now all finished;  
We hope that their message hasn't diminished,  
For they give real meaning to our Christmas celebration —  
the incarnation of Jesus was a marvelous revelation.

The greatest Gift the world has ever known  
came from heaven's glory and left his royal throne  
to be born as a babe in the town of Bethlehem,  
and grow up as a man and draw our souls to him.  
Many in the world love the Christmas season, but  
far too many do not care about the reason  
Christmas is so important. Not the lights and glitter.  
Presents, family, and fun are all many people consider.  
Christians should and do share Christ with some,  
but do we share the promise of his second time to come? . . .

—Edna Martin King  
Fayette





Thursday, December 21, 1989

## Evangelism Report

Helping To Bring Mississippi  
And The World To Jesus

	Churches Reporting	Gospel Presentations	Number of Conversions
Adams			
Alcorn			
Attala			
Benton			
Bolivar			
Calhoun			
Carroll			
Chickasaw			
Choctaw			
Clarke			
Clay			
Copiah			
Covington			
Franklin	18	3	0
George			
Greene			
Grenada			
Gulfcoast			
Hinds-Madison	9	26	3
Holmes			
Humphreys			
Itawamba			
Jackson	10	25	2
Jasper			
Jeff Davis			
Jones			
Kemper			
Lafayette			
Lamar			
Lauderdale			
Lawrence			
Leake	2	6	0
Lebanon	5	73	2
Lee			
Leflore			
Lincoln			
Lowndes			
Marion			
Marshall			
Mississippi			
Monroe			
Montgomery			
Neshoba			
New Choctaw			
Newton			
North Delta			
Northwest	1	74	5
Noxubee			
Oktibbeha			
Panola	1	1	1
Pearl River			
Perry			
Pike			
Pontotoc			
Prentiss			
Rankin			
Scott			
Sharkey-			
Issaquena			
Simpson			
Smith	1		1
Sunflower			
Tallahatchie			
Tippah			
Tishomingo	2		3
Union			
Union Co.			
Walthall			
Warren			
Washington			
Wayne			
Webster			
Winston			
Yalobusha	4	11	2
Yazoo			

## Colorado church receives van from people in Mississippi



Diana and David Milner stand before the Mississippi gift van.

Last April, a group from Mississippi Baptist churches, along with others from Texas and Kansas, went to the Royal Gorge Association, near Pueblo, Colo., to lead in a Sunday School Leadership Enrollment Clinic. During the Sunday morning services, Lee Hudson, director of the clinic at Hyde Park Church, noticed that the people who came had to depend on two automobiles, the pastor's car and one other, for transportation to church.

The Baptist Record printed a letter to the editor and churches and people were challenged in various ways to help the need. Money enough was raised to purchase a Dodge van for the church, and the van is now in Colorado, bringing people to church. Hyde Park is a poverty stricken area where most of the people live on welfare due to the closing of the steel mill at Pueblo.

A number of churches in Leake

Association contributed including the Corinth Church, Pleasant Hill, Freeny, the WMU of Walnut Grove, and the men's Sunday School class of First, Carthage. In Panola Association, Pope, Good Hope, and Courtland, gave along with Calvary in Humphreys and Midway of Calhoun Association.

Also a number of individuals gave, including a gift from Benton, and even Methodists and a Catholic family gave when they heard the need. One gift came from Taiwan as a result of a missionary reading the Baptist Record.

David Milner and his wife Diana came to Mississippi and drove the van back to Colorado. They are both appointees of the Home Mission Board. David is the pastor of the Hyde Park Church and Diana manages the Good Samaritan Center for the Royal Gorge Association, next door to the church.

## MC foreign study program offers new academic travel

The Mississippi College foreign study program has announced a new academic travel program. Next spring MC will offer a trip to Spain with a special optional course. Anita Gowin, head of the Department of Foreign Languages and Professor of Spanish, will lead the "Spanish Treasures" tour. The group will leave Jackson for Madrid May 20, 1990, and will return June 3.

The tour includes bilingual guides in all locations. Among the places of interest the group will visit and

Madrid, Toledo, Segovia, Avila, the Escorial, Cordoba, Seville, Granada, Valencia, and Barcelona. Prior to the trip participants may take a course taught by Gowin for three semester hours credit entitled "Spain and Its Culture." This course will focus on significant historical events, artists, and writers associated with places to be visited.

A few spaces in the group remain for college students and adults. For further information please call 925-3225.

## Sacred harp singing will recall shape of music past

FORT WORTH, Texas — A nearly 150-year-old tradition will continue Jan. 27 at the sixth annual Sacred Harp Singing at Southwestern Baptist Theological Seminary.

Approximately 100 singers from Alabama, Georgia, Louisiana, Arkansas, Oklahoma, and many parts of Texas are expected to attend, according to William J. Reynolds, professor of church music at Southwestern and coordinator of the annual event.

The singing begins at 9:30 a.m. in the rotunda of Cowden Hall on the seminary campus at 2001 West Seminary Drive and will continue until mid-afternoon.

All Sacred Harp singers and other interested persons are invited, Reynolds said.

Sacred Harp singing, an old Baptist tradition, takes its name from an 1844

collection compiled by B. F. White and E. J. King, who lived in Harris County, Ga. Sacred texts were set to southern folk tunes in shape notes. Four shapes of notes designate syllables called fa, sol, la, and mi.

Traditionally, singers face each other in four sections, forming a square. When a tune is selected, the pitch is given, and the groups sing unaccompanied through the syllables and then through the words of the stanzas. Singers take turns choosing the songs and leading the group.

Well known hymns from this tradition are "Amazing Grace," "How Firm a Foundation," "Wondrous Love," and "On Jordan's Stormy Banks I Stand."

For more information regarding the seminary Sacred Harp Singing, contact Reynolds at (817) 923-1921.

## Mississippi Baptist activities

Dec. 28-29 Youth Evangelism Conference; Mississippi College, Clinton; 1:30 p.m., 28th-4:30 p.m., 29th (EVAN)

## Staff changes

Liberty Church, Thomasville, Ala., has called David R. Grayson of Leakesville as pastor, effective Nov. 20. A native of Laurel, he received his education at Jones County Junior College, William Carey College, and New Orleans Seminary. His previous place of service was Cedar Grove Church, Greene Association.

Ludlow Church, Morton, has called Jim Collins of Hickory as minister of music and youth. He is a native of Philadelphia. His previous place of service was Barefoot Springs Church in Rankin County.

Mark Moore has been called as minister of music and youth at First Church, Hazlehurst, and will begin his ministry on Jan. 9.



Moore

Moore is just completing his requirements for doctor of musical arts degree at Southwestern Seminary, and is scheduled to receive his degree in May of 1990.



Burks

Oak Hill Church, Booneville has called Ray Burks as its pastor, effective Dec. 17. He goes to Oak Hill from Enon Church in Grenada. Burks is a graduate of Blue Mountain College and attended Southwestern Seminary.

First Church, Brandon, has called Michael D. May as minister of education and administration, effective November 5. May, a native of Meridian, received his education from William Carey College and New Orleans Seminary. He moved from Petal-Harvey Church, Petal, where he served for eight and one-half years.

Ludlow Church, Morton, called Tommy Miles of Morton as pastor, effective Oct. 8. His previous place of service was Thorn Hill Church in Rankin County.

## Faith Church "preach-in" to usher in new year

Faith Church, Florence, will celebrate the arrival of the new year with a preach-in New Year's Eve, beginning at 7 p.m. until . . . The messages will be brought by James Sanders, pastor of Faith Church, Dexter Truesdale, and Wesley Enfinger. Special music and fellowship is also planned.

## Off the Record

Above a rack of books in a second-hand store in Louisville, Ky., hangs a sign that reads: "These books were owned by a little old lady who never read faster than 50 words a minute."

## Deaf revival held on coast

A deaf revival was held at First Church, Pascagoula, Oct. 13-15. Jim Booth, Mississippi language consultant for the deaf under the Home Mission Board and pastor to the deaf at Woodland Hills Church, Jackson, led the revival. Special guests for the services were deaf members of Dauphin Way Church, Mobile.

The climax of the weekend was when Booth preached to the deaf and hearing congregation at the Sunday morning service. During the service the Talking Hands pin was presented to Barbara Anglin and to Mickey Douglas in recognition of their service to deaf individuals at the church.

Also, the sign language choir, led by Rachael Patterson, signed, "There's Something About that Name." Members of the choir were Barbara Anglin, Virginia Ashley, Mickey Douglas, Ann Holland, Paul Smith, Frank Villegas, and Patty Wilkinson.

## Record gains top Foundation's fiscal year

NASHVILLE (BP) — Record assets and income highlighted the Southern Baptist Foundation's 1988-89 fiscal year, SBF trustees learned during their annual meeting in Nashville Dec. 6.

The market value of assets managed by the foundation grew to \$95,892,090, a new record total, said SBF President Hollis E. Johnson III.

The total was boosted by an annual gain of \$28,076,440, an increase of 41.4 percent over the previous year, he said, noting the size of the growth equals the foundation's entire asset base at the end of 1981-82.

The foundation also managed \$2,224,004 in undistributed income, for an asset total of \$98,116,092.

The foundation produced a record \$6,090,470 of income, Johnson reported. That amount is \$1,444,888, or 31.1 percent, more than the income total for the previous year, he said.

In 1988-89, the foundation generated \$20.49 for each dollar of Cooperative Program money it received, he reported.

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# Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld. The withholding of names will be at the discretion of the editor.

## Thanks for education

Editor:

One month ago I moved to Fort Davis, Texas, to serve as pastor of the First Baptist Church. It is the only Baptist Church here. I graduated from Southwestern Seminary in July; so after only a few weeks as pastor, I cannot imagine attempting to do this job without the education Southern Baptists have afforded me. I am a graduate of Clarke and Mississippi College also. My home church is Oak Grove in Simpson County.

I would like to express my gratitude to all of those who have made my education experience possible and profitable. God bless you all and please continue to help make a great education possible for preachers.

Kelly Barnett  
Forst Davis, Texas

## Thanks for suits

Editor:

Thank you for the great job that you and your people do with the Baptist Record. I look forward to each copy.

This is just a note this day to say to each Mississippi Baptist a GREAT BIG THANK YOU.

Thank you for your generous gift this year to pastors in Wyoming. Each one of us in the state received a new suit for Christmas. Thank you, Bro. Cooper Walton, and others for making this possible.

Over the years Mississippi Baptists have been involved in many ways in the Pioneer Mission Areas, and I for one appreciate all that you have done.

If any of you are ever in the area of Lander, Wyoming, please come by and worship the Lord with us.

May God bless you each and every one.

Robert H. Moon, pastor  
Lander Valley Baptist Church  
Lander, Wyo.

## Strength of witness

Editor:

It seems to me that the most overlooked, neglected, and ignored of all the commandments is the 11th, from the very heart of the gospel, telling us that we are to witness to him, whether at home, away, wherever — to the uttermost part of the earth — no exceptions. It brings more of the oldest excuse (except one) in history: "I can't talk good; I don't know what to say."

It didn't work for Moses. Why expect it to excuse us? There is a promise that in a deadly serious situation we will be given what to say.

I remember seeing an actual fulfillment of that promise 80 years ago at a little country schoolhouse where there were not enough Baptists or Methodists for a congregation, so together they named it Union Hill.

Their union revival began with an "experience meeting" where anyone who felt so led gave his conversion experience with reference to the joy, hope, and comfort it brought. Among those was a poor, retarded, early-twenties boy who couldn't read a line, or write his name; but he had prayed for and felt led to witness with his sim-

ple childlike faith to the most prominent man in the community, a hard worker, good manager, and the best neighbor you'd ever hope to have; who brought his family to church and enjoyed meeting friends he seldom met during week-days. But religion — forget it! He was as good a man as anyone there, better than some — they knew it and he knew it. So no one brought religion into their conversation except that poor boy — and he cut him off short; "I don't have time to listen to all that kid stuff." The "kid" was disappointed and hurt; and, as he turned away, he fairly moaned, "Then you'll 'ist hafta die and go to hell."

That cracked the shell of self-righteousness around his thinking, and the man realized the logic of the kid's conclusion, that all his plans for a comfortable old age amid friends and neighbors all ended at the grave. Beyond was no plan, no promise, no hope, no claim on the God he hadn't thanked for his present good fortune; and with that shocking thought he really listened and studied the gospel brought by those two preachers. By week's end he was a penitent, happy, hopeful convert — because a poor "kid" who didn't know what to say just said what was on his aching heart.

Name withheld  
by editor

## Enjoyed Scrapbook

Editor:

According to the Baptist Record, there will be no more poetry printed after the close of this year. I just wish to say how much I've enjoyed your Scrapbook these many years and shall miss reading the poetry. Also I wish to express my appreciation to you for the fine job you have done as editor.

Eunice Barnes  
Pascagoula

As noted previously, the Scrapbook feature will be phased out to make room for new Evangelism report. — Editor

## Need in Caribbean

Editor:

During July of this year I was privileged to participate in Volunteers in Missions through the Foreign Mission Board. My location of service was the island of Nevis, some 40 miles west of Antigua, Leeward Islands, West Indies, in the East Caribbean. By U.S. standards, the islands of the East Caribbean are very poor. The federated state of St. Kitts/Nevis is independent and not attached to a larger, more stable country such as Great Britain or France which would provide economic assistance. On September 17, Hurricane Hugo swept up the East Caribbean, wreaking unbelievable damage. On the islands of St. Kitts/Nevis, damage was estimated at 75 percent. The food crops on all the islands were completely destroyed; it is estimated it will take the islands two or three years to recover from this loss. Most of the people were dependent on those crops for survival.

The FMB is paying to freight food and building materials to the islands for distribution by our missionaries. Items can be gathered and sent to: KMA Enterprises, Inc.; Napoleon and River Building; J Cube 9; New

Orleans, LA 70175. Shipping office hours are 9-4, Monday through Friday. Mark items "Foreign Mission Board Disaster Relief/Antigua: St. Kitts-Nevis". Needed items are staples (flour, rice, sugar, salt, corn meal, etc.); lentils/beans; cereals; powdered milk; baby food; canned meat, vegetables, fruit; pasta (dried, uncooked); peanut butter, and cooking oil. Plastic bottles and containers are preferable, rather than glass jars. For information on building supplies and materials contact Wendy Chalklin, FMB office, phone 1-800-999-2889, ext. 522.

Again, the islands of St. Kitts/Nevis receive disaster relief only through efforts such as this one by the FMB. I would like to thank, in advance, all who give to this great need.

Lorraine Miller, BYW Mission  
Support chairman,  
FBC-Hattiesburg

## Get the real facts

Editor:

Most parents assume that when the school determines to include sex education in its curriculum, the teachers will simply acquaint the students with facts about reproduction and the physical differences between boys and girls. However, humanistic behavioral psychologists, who advocate total sexual freedom, have written most of the textbooks; and they reflect their humanistic moral values. What is the saddest part is that many Christian ministers, educators, and parents simply refuse to face the facts of what is in most sex education curricula.

The humanist accuses the Christian of being "sexually immature" and "unsophisticated" in matters relating to sex. The enlightened Christian knows that God gave mankind the gift of sex to enjoy in holy matrimony to "become one flesh." Tragically, Christian parents and the church have neglected their place of authority and responsibility in factually instructing young people in the biblical use and morality of sex. And it is in the moral void that the humanists find fertile soil for their indoctrination. You can be assured that sex education will be taught from the amoral standard of the Humanist Manifesto — not from the Bible.

The simple truth is that it is the duty and responsibility of the church to speak out on the morality of social and political issues. I would like to call on the ministers all across Mississippi not to get lost in what is a clear "wrong" with lottery. Let us speak out on the ills of lottery. Also, let's not put our approval on sex education and school based health clinics in educational reform. Get the real facts on sex education and school-based health clinics then do your duty as a shepherd and tell your flocks. Hosea 4:6 says, "My people are destroyed for lack of knowledge."

Richard Hartley  
Batesville

Numbering 20 million, the Kurds are the world's largest nationality without a nation. They also may be the largest single people group virtually untouched by Christianity. The Kurds are an ancient, close-knit, fiercely independent tribal mountain people, probably descended from the Medes of Old Testament times. Most Kurds are Sunni Muslims, living in areas which are part of Iran, Iraq, Turkey, Syria, and the Soviet Union.

## Lear, foe of religious right, says teach the 'sacred'

ANAHEIM, Calif. (EP) — Public schools should nurture the spiritual awareness of children, television producer Norman Lear told the annual convention of the American Academy on Religion, meeting jointly with the Society of Biblical Literature.

Lear, producer of the television series "All in the Family," has been among the most visible opponents of conservative Christian activism during the 1980s. But he told his audience that he parts company with civil libertarians who are "so fastidious" that they "would purge any reference to God or religion from the public schools."

Lear explained, "While we civil libertarians have been triumphant in most of our legal and constitutional battles, I am troubled that so many of us remain blocked or blind to the spiritual emptiness in our culture

which the televangelists exploited so successfully."

Though sharply critical of many leaders of the religious right, Lear credited "the rank and file of the religious right for helping to focus a spotlight on the spiritual yearnings of our people."

Lear charged, "Among secularists the aversion toward discussing moral values, let alone religion, can reach absurd extremes." One example, he said, was a high school guidance counselor who would not tell students whether they were morally obligated to return a lost wallet with \$1,000 in it, because "he didn't want to impose his values on his students."

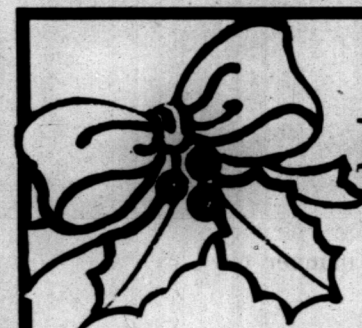
Though he gave few suggestions as to what concrete steps schools could take toward his goal, Lear called on educators to "nurture spiritual examination."

## Jerry Falwell closes magazine

Lynchburg, Va. (EP) — The December issue of the Fundamentalist Journal has been put to bed, and will stay there permanently. The magazine is being shut down as part of cost-cutting moves by publisher Jerry Falwell. Moral Majority's newsletter went out of business earlier

this year when that organization ended.

So far this year, about 500 jobs have been eliminated in Falwell's various enterprises. Currently his Old-Time Gospel Hour and related ministries are being evaluated for further reorganization.



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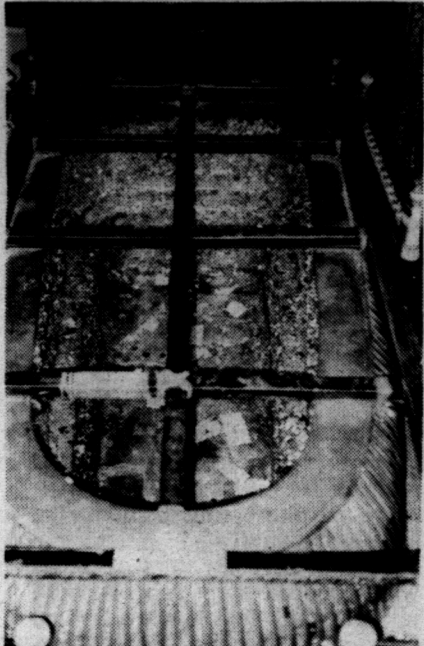
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# The legend of the Buddha's footprint in Thailand

By Maxine Stewart



The Buddha 'footprint,' which some say resembles a bathtub more than a footprint, in WAT PHRA BUDDHA BAT (the Temple of the Buddha's Footprint) in Saraburi (Sa-rot-buri), Thailand.

(Photo by Maxine Stewart)

It is common in the present time for people to travel from one country to another. Although not by Jumbo Jet 747, distance travel has been going on for centuries. Many years ago, in the early 1600s, a group of Buddhist monks from Thailand went on a pilgrimage to Sri Lanka, the first country besides India where Buddhism took root after Buddha's death. These monks went to visit the Buddha's 'footprint.'

The monks in Sri Lanka were said to be surprised by this visit. According to them, the Buddhist sacred books recorded Buddha's 'footprint' also in their own country. The monks from Thailand were said to be unaware of this, but when they returned to their country they reported this news to the king. He immediately ordered a nationwide search for the 'footprint.'

In 1623, the governor of Saraburi (Sa-rot-buri) Province sent a message to the king saying that a hunter had discovered a huge 'footprint' on a rock near the foot of a hill known as Golden Hill.

The 'footprint,' which some say resembles a bathtub more than a foot-

print — now completely lined with gold-leaf (pounded gold in ever-so-thin 2-inch squares) by merit-makers, is on display at WAT PHRA BUDDHA BAT (The Temple of the Buddha's Footprint), in Saraburi. Leading up to the temple is a steep triple stairway. The bannisters are the serpentine bodies of four NAGAS — five-headed snakes.

Going up the stairway, one comes to a platform lined with long rows of bells of varying shapes, sizes, tones and volumes. These can be tapped with the knuckles, but for the enormous size of the bells, it is better to have a stick — bamboo or otherwise — to get clearer, more melodious tones. There are more than 50 and less than 100 bells. Counters are said to seldom agree as to the exact number. Lottery ticket sellers, usually hovering outside the temple gates, find this an opportunity to encourage those who would like to test the number of bells they counted in purchasing a lottery ticket — their 'lucky number!'

Inside the small, simple temple, the Buddha's 'footprint' is surrounded by support columns for the tiered roof



Some of the many bells hanging at WAT PHRA BUDDHA BAT (the Temple of the Buddha's Footprint) in Saraburi (Sa-rot-buri), Thailand. (Photo by Maxine Stewart)

that is composed of a single spire. The 'footprint' is enclosed behind protective iron grill or iron bars.

Even though the 'footprint' is much out of proportion for a body the size of Gautama Buddha (Prince Siddhartha, who was a normal sized

person), it is treated with great reverence and respect by most Thai Buddhists — another example of their unthinking acceptance of legends and superstitions.

Stewart is missionary press representative, Thailand.

## Names in the news



Paden Church, Tishomingo Association, honored its pastor, Pat D. Howard, for 25 years of service. Pictured with deacons, from left, are Alvin Greene, Ed Burcham, Howard, Joe McClung, Dwight South, and Earl Wilson.



Magee's Creek Church, Walthall Association, on Oct. 29, honored Elmer Howell, retired director, Brotherhood Dept., Mississippi Baptist Convention Board, and his wife, Eunice, with a special "surprise" appreciation day. Guest speakers were Paul Harrell, Marvin Graham, James Earl White (by tape), and George Lee who brought the morning devotion. Others on program were Bobby Stovall, Lyndora Sauls, Wanda Dunaway, Jerry Priest, and Dan Alford. Gifts to the couple were a gold pocket watch and a cameo broach-necklace. Lunch was served in fellowship hall.

Mrs. Sandy Sartin had the cake made and decorated with the scene being a preacher behind the pulpit and saying "We love you Bro. Elmer."

The Acteens placed a large banner in fellowship hall that said "Magee's Creek Loves Bro. Elmer."

Squire Parsons, a song writer and singer, will be in concert at Goodrum Church (5438 Fisher Ferry Rd.) in Vicksburg, on Jan. 20. For information call 636-4904 or 636-4981. Dwight Turner is pastor.

McClellan Road Church, Biloxi, recently licensed Tim Reid to the gospel ministry. He is available for pulpit supply and may be contacted at 7208 Hampton Drive, Biloxi 39532 or telephone 392-2136. Zeno Wells is interim pastor.

William Milam, a former Mississippi Baptist, recently was among a group of 12 students at Midwestern Baptist Theological Seminary, Kansas City, Mo., named to "Who's Who Among Students in American Universities and Colleges."



Milam

and Thomas Milam of Grapevine, Texas. He is a graduate of Southwest Baptist University, Bolivar, Mo. Currently he is pastor of Speedwell Southern Baptist Church in El Dorado Springs, Mo. He and his wife, Nancy, have two children.

## Southern Baptist adults rate high in faith maturity

Jim Lowry

NASHVILLE (BP) — Southern Baptist adults score significantly higher in areas related to faith maturity than adults in other mainline Protestant denominations, according to preliminary findings from a three-year study on Christian education.

In the project, "Effective Christian Education: A National Study of Protestant Congregations," Baptist adults scored high in faith maturity, growth in faith, congregational loyalty and denominational loyalty.

Almost 600 congregations were included in the study in which more than 10,000 individuals participated. Surveyed were pastors, teachers, ministers of education, other adults and youth in each congregation.

Denominational sponsors of the research project were Christian Church (Disciples of Christ), the Evangelical Lutheran Church in America, the Presbyterian Church (USA), the United Church of Christ, the United Methodist Church and the Southern Baptist Convention.

Site visits were made to 52 congregations with particularly strong Christian education programs, including 23 congregations whose members are largely racial or ethnic minorities. A total of 64 Southern Baptist congregations were included in the survey portion of the study, and six were selected for site visits.

Individual characteristics related to faith maturity revealed few surprises, with older adults having greater faith maturity than younger adults; females rating higher than males among both youth and adults; individuals with less education and lower income rating higher than wealthy, educated persons; and the observation that actively sharing one's faith increases faith maturity.

In congregational characteristics, results showed that faith maturity does not vary by congregation size.

However, leadership of congregations is a significant influence on faith maturity, according to study findings.

For instance, churches where leaders have higher faith maturity levels also have youth which rank higher in the same area.

Compared to other groups, Southern Baptist adults participate more often in Christian education (55 percent) than do adults in other mainline Protestant groups (34 percent).

Distinctives for Baptist youth were even more pronounced, with 41 percent saying they read the Bible alone once a week or more, as compared to 13 percent of other Protestant youth.

Also, 90 percent of Southern Baptist youth have at least two of their five best friends who go to their church, as compared to 46 percent of other youth.

Another finding of the study was that church experiences from childhood are some of the greatest influencers in the lives of youth and adults.

Frequently, what is important to adults and youth is a direct result of the traditional Christian education they received in their early years.

At the same time, reluctance to modify traditional Christian education methods can contribute to declines in congregational participation, according to the executive vice president of the Southern Baptist Sunday School Board.

"The forms and structures of Christian education have not kept pace with changes in society," said James D. Williams, a former seminary professor and executive at the 98-year-old education and publishing agency of the denomination.

Williams said while traditions and stability are necessary, "there has got to be an openness to change."

"We need to take a fresh look at how people are behaving and acting, to provide a mirror for religious education to see what's good and what needs correcting," Williams said. "It also is important for Southern Baptists to look at what other denominations are doing."

"Churches characteristically go

with something that has worked," Williams continued. "However, we must work toward balance in Christian education which allows us to break out of something that is not working."

Kirk Hadaway, a specialist in urban church growth research in the board's research services department, said Sunday school enrollment in evangelical denominations was as high as 40 million in the 1970s, but presently is between 26 and 28 million. A total of 7.9 million are enrolled in Southern Baptist Sunday schools.

Southern Baptists have maintained many traditional Christian education methods and have kept Sunday school enrollment on a slightly increasing trend, while other mainline denominations have made sweeping changes which have resulted in declines, Hadaway added.

Detailed information about project findings will be interpreted and discussed with Christian education leaders in a national conference March 24-27, 1990, in St. Louis, Mo.

Numerous issues will be examined in the national conference. As an example, Williams said mainline denominations have been forced to take a fresh look at how to organize and schedule Christian education in local churches because of the time

Representatives from all the sponsoring denominations will participate in the national conference. For registration information, contact Kirk Hadaway, Research Services Department, 127 Ninth Avenue, North, Nashville, Tenn. 37234.

Most freeways have three lanes — a left lane, a right lane and the lane you're trapped in when you see your exit — Arch Napier in The Wall Street Journal



## Second year

# SBC baptisms to rise 1.9 percent for 1989, projections reveal

By Joe Westbury

ATLANTA (BP) — Southern Baptists will report an increase in annual baptisms for the second consecutive year if projections by the denomination's Home Mission Board are on target.

A poll of state evangelism directors for the first eleven months of 1988 show an anticipated increase of 1.9 percent, or a net gain of 6,680 baptisms over 1987. The year-end forecast was announced during the evangelism directors' annual meeting in Atlanta.

Clay Price, director of program research in the board's research division, said the denomination is expected to report about 353,000 baptisms for the last year of the decade, up from 346,200 in 1988.

Baptisms have been up and down during much of the 1980s, posting five declines and four gains. The steepest drop was between 1983 and 1985, when baptisms posted three consecutive years of decline.

Although 1989 baptisms, as with 1988, are expected to be up — the first back-to-back increase of the decade — the total still will be 76,742 below the decade's high of 429,742 in 1980.

A stronger emphasis will be needed in future years on reaching adults above age 30 if the denomination is to keep up with the population growth, Price said. He reminded the directors that a 1988 Gallup study found 44 percent of adults age 18 and older were unchurched.

Southern Baptists have thousands of potential members on the rolls of their Sunday school classes, he added.

ed: "According to the 1989 Uniform Church Letter, there were 660,000 persons who were enrolled in Sunday School but were not members of any church. The number of potential converts already enrolled within the church's activities is almost twice the number of converts reported" in 1989.

However, a November 1988 Baptist VIEWpoll revealed that almost two-thirds of all Southern Baptist churches do not set evangelism goals, he said.

Price noted 6,210 churches reported no baptisms in 1988, and about a thousand of those churches reported no baptisms for the past four years.

Darrell Robinson, the board's vice president for evangelism, viewed the 1989 baptism increase as a sign the denomination is returning to a renewed emphasis on evangelism.

"We went through a period in the '70s and early '80s when the churches were reflecting more of their culture rather than following Christ's mandate to reach people for him," he said.

"I feel we're seeing a turn-around, getting back to the basics of the Bible, the church's mission and assertive evangelism. Until recently even the word 'soul-winning' was all but dropped from our vocabulary, but there's a revival of its usage today among pastors, laity and denominational leaders."

Robinson also credited the increase with a growing number of state conventions that have elevated their evangelism departments to division status — "a change which gives it

greater status, influence and resources."

Board president Larry Lewis said he believes Southern Baptists are facing several years of increases in the totals, although they remain "far, far short of what we are capable of doing."

"Next year, we will have another soul-winning emphasis at the convention in New Orleans and our 'Here's Hope' national revivals, and I firmly expect we will be up in baptisms every year in the 1990s," he said. "We must have much stronger percentage increases if we are to reach our Bold Mission Thrust (evangelism/missions campaign) goals of 500,000 annual baptisms by the turn of the century."

## "Christmas" banned?

WASHINGTON, D.C. (EP) — Singing of religious Christmas carols is banned. Government instructors monitor the artwork of children, carefully suppressing any with religious themes, and guiding the offending students into more "correct" forms of expression. Even the word "Christmas" is gone, replaced instead with the euphemistic "Winter Vacation." Is this an Orwellian nightmare? An indoctrination center in Communist Albania? No, it's just another December at an American public school.

Misunderstanding of what the Constitution and U.S. courts require has led public schools to obliterate all religious references during the Christmas season, according to Concerned Women for America (CWA). To combat this, CWA has released a new, updated version of its legal publication *Christmas in the Public Schools: Constitutional Ways to Observe Religious Holidays*.

Authored by CWA Litigation Director Jordan Lorence, the booklet points out that most school policies which secularize Christmas are not required by law. In fact, only one court has ever ruled on the constitutionality of singing religious carols in public schools, and that court — federal appeals court in South Dakota — upheld the practice, says CWA.

The booklet addresses particular concerns, such as Bible reading, Nativity scenes, singing Christmas carols, renting school buildings for religious activities, and student distribution of religious Christmas cards.

Specific court cases are cited in the booklet, giving parents legal ammunition for disputes with school officials. The booklet also points out underlying principles that apply in church-state disputes, such as the principle that the Constitution's establishment clause — which forbids establishment of religion — applies only to the government, not to students.

Copies of *Christmas in the Public Schools* are available for \$3 from: Concerned Women for America, 370 L'Enfant Promenade SW, Suite 800, Washington, D.C. 20024.

There are two kinds of fishermen — those who insist that they fish for the sport, and those who catch something — Arnold H. Glasow

## Just for the Record



First Church, Senatobia, recently had its GA Recognition Service with the theme "We've a Story to Tell." Pictured are, front row, from left, Virginia Skelton, Mary Margaret May, Dana Marshall, Stacy Castle, Melissa May, Krista Castle, Stacy Barnett, Elizabeth Massey; second row, Christina Chapuis, Melissa Lance, Jennifer Womack, Kelly Copeland, Kristen Ellis, Renee Ayers, Abby Algee, Mandy Putt; third row, Mary Anne Jones, Melody Durrett, Leigh Ann Lott, Jennifer Hale, and Carrie Sanders. This year's recognition service was dedicated to Mrs. Mildred Vickery in honor of her many years of service to the GAs.

Parkview Church, Leland, held open house for its pastorium immediately after morning services, Nov. 19. A luncheon and tour of the newly purchased pastorium were held. The former pastorium has been renovated for education facilities. The pastorium search committee members are Lee Brackeen, Annette Brackeen, and Patsy Turner. Leroy J. Brewer Jr. is pastor. The church also celebrated the 97th birthday of Harry Fuels.

The adult choir of Corinth Church, Heidelberg, will present a cantata entitled "Christ is the Beginning of Christmas," directed by David McKee, Dec. 24 at 11 a.m. James Taylor is pastor.

First Church, Poplarville, on Dec. 4 held a deacon's Christmas banquet for the widows, widowers, and singles of the church, in the family life center, with over 100 people attending. Food was prepared by the deacons' wives and served by the active deacons. Entertainment was provided by Rich Malone of Parkway Church, Jackson.

Star Church, Star, recently had Foreign Mission books taught by Mrs. Nelda Townsend, preschool; Mrs. Betty Pickering, children; and Mrs. Cliff (Sara) Perkins, adults. A Japanese fellowship followed. David Grant is pastor.

## Project trains in evangelism

NASHVILLE (BP) — Planners for the Great Commission Project believe they are laying the groundwork to revitalize evangelistic ministry in Southern Baptist churches.

A 34-member task force including pastors, ministers of education, Sunday School directors, seminary professors, state Sunday School directors and Southern Baptist Sunday School Board workers has developed recommendations for the project, which will be conducted in churches in 1992-95.

The project plans for 7,000 consultants to provide customized training to each of the 37,000 Southern Baptist churches. Training will focus on evangelistic ministry and growth through the Sunday School.

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## Cross on university chapel called 'threat to freedom'

TEMPE, Ariz. (EP) — A red cardboard circle with a slash through it has been placed over a controversial cross atop the Danforth Chapel at Arizona State University. The symbol was placed by a group calling itself the "Knights of Intellectual Freedom." In a prepared statement, the group said the presence of a cross on the university campus "is not conducive to the intellectual freedom necessary for the survival of our democracy and freedom of the world."

The chapel's cross has been challenged in a lawsuit by the state chapter of the American Civil Liberties Union (ACLU). The ACLU says the cross should be removed because the building is maintained by university funds. The ACLU argues that government funds are being used in an unconstitutional manner to maintain the symbol of a specific religion.

In St. Cloud, Florida, an attorney for the ACLU has threatened a lawsuit if the city replaces a Latin cross atop its water tower with a Greek cross.

In a ruling on an ACLU complaint against a Latin cross on the water tower, U.S. District Judge G. Kendall Sharp acknowledged that the Latin cross is a symbol of Christianity, but suggested that a Greek cross would be "passive and symbolic." The city is planning to erect such a cross, at a cost of \$2,000.

In Schuylerville, New York, the ACLU has filed a lawsuit to force the school district to remove a painting of the crucifixion of Jesus which has been displayed in the high school

auditorium since 1965. The painting was donated by a student, and the school district considers it an example of student artwork. But in its lawsuit the ACLU argues that display of the painting constitutes government endorsement of Christianity.

And the University of Georgia at Athens has agreed to discontinue its practice of offering brief prayers before football games. State Attorney General Michael J. Bowers warned the school that such prayers violate a federal appeals court ruling which bans prayers before high school games in Florida, Georgia, and Alabama. "I personally believe in the pre-game prayer," said Charles G. Knapp, president of the University. "I thought it was a grand tradition at the University of Georgia and I'm very, very saddened that we're going to have to discontinue it."

## City of Faith closes doors

TULSA, Okla. (EP) — The City of Faith medical center at Oral Roberts University has released its last patient, said founder Oral Roberts. The announcement that City of Faith would be closed came five weeks after Richard Roberts, Oral's son and heir to the ministry, announced the firing of 250 employees.

The 4,000-student university that bears his name is still open.



# The birth of the saviour — "Here's hope"

By R. Raymond Lloyd  
Luke 2:1-10

It's Christmas and there is no more beautiful Christmas narrative than Luke 2. It was the first lengthy Scripture passage I committed to memory and recited in church. Every Christmas Eve for 60 years, as a child and as adult, it has been the focal point of our Christmas family devotion. So simple, yet so rich!



Lloyd

The census (2:1-5). The birth narrative is set in the context of a world setting. While born into a Jewish home, Jesus came to the larger world of the Gentiles: Caesar Augustus was the emperor of the Roman Empire and Quirinius was the governor of Syria. God is at work in the affairs of men and nations to accomplish his purposes. How frequently we see this in the Old Testament — both in judgment and deliverance — by the Assyrians, the Babylonians, the Persians, et al. The date of the census (ordered for the purpose of composing tax rolls) is difficult to determine. We do know, however, that the birth of Jesus took place before Herod's death in 4 B.C. (Recall our calendar, composed in the 6th Cen-

## BIBLE BOOK

tury A.D. by Dionysius Exiguus is off by four years as a result of some miscalculations made when he substituted the Christian calendar for the Roman calendar. Vardaman, by virtue of his study of microletters, has determined the date of the birth to be as early as 12 B.C.) The census was the means used by God to bring Mary and Joseph to the place Micah prophesied as the birthplace of the Messiah — Bethlehem (Micah 5:2). Joseph, a descendant of David, was of the city of David, his ancestral home (cf. 2 Sam. 7:12-13).

While most manuscripts of vs. 5 read that Mary was "betrothed" (engaged) to Joseph, Matthew 1:24 indicates they were married by this time, and several manuscripts support this. The most reasonable explanation is the placing of emphasis on the fact that no sexual relations had even yet taken place.

The birth (2:6-7). There in Bethlehem, Mary gave birth to her "firstborn." That Mary had other children after the birth of Jesus is clear (Luke 8:19-20; Mark 3:31-35). This birth took place in the most humble of circumstances. Multitudes had gathered for the census; the lodging place was full. The parents of Jesus

found it necessary to seek a resting place somewhere. A "manger" (feeding trough for animals) would most likely be found in caves where shepherds brought sheep during times of storm. Such is the place over which the Church of the Nativity now stands.

How appropriate that this one who came for all people is here identified with the poor who have no place to lay their heads, and with the shepherds, the socially despised by the religious rulers of Israel. "All the poor, insignificant people of the world can gather around the manger and dare to believe that the Babe . . . belongs to them" (Tolbert).

The announcement (2:8-14). The shepherds are the first to hear the "good tidings of great joy."

The "good news" is the birth of "a saviour." This common word to Jew and Gentile alike, though rarely used of Jesus in the Gospels, meant healer, benefactor, and is often used of Greek and Roman rulers and deities. To apply this title of Jesus was to indicate that he was the universal deliverer for whom all men longed. "Christ" means Messiah, God's anointed one to rule as the fulfilment of God's promise to David.

When the joyous announcement had been made, the whole heavens were filled with music

of a heavenly choir, praising God and promising peace. While manuscripts differ on 2:14, the best supporting reading is "peace among men of good will." The word for "good will" is consistently used in relation to God, not man, hence "God's good will." This is not to distinguish a select group whom God favored. The great joy was for all people (vs. 10). The peace that Jesus brought was the peace of reconciliation between God and man, and man and his fellow man, and it is clear from the New Testament that this is the object of God for all mankind, and the real reason for sending his son.

The witness (2:15-20). They acted on what had been made known to them. They came and saw for themselves! Now, not only were the shepherds the first to hear the "good news," but they were the first to share it with others. The shepherds heard and saw — then they told it. You have heard this story all of your lives and most likely you have experienced Jesus as your personal Saviour. Have you shared that "good news" with others? Here's hope — the only hope of the world — the hope for Mississippi in the 90s — if only you and I will be faithful like the shepherds and tell the story of Jesus, the Saviour of the world!

Lloyd is pastor, First, Starkville.

## Christmas is opportunity for telling the Good News

By Randall L. Von Kanel  
Luke 2:22, 25-32, 36-38

In this season of Christmas cheer, we are being afforded the wonderful opportunity to witness for our Saviour. Our lesson today concludes the unit of study,



Von Kanel

"Missions in Action." Doing missions involves "telling the good news" of Jesus! My little four-year-old girl reminded me (her preacher-father, no less!) the other day that "Christmas is Jesus' birthday!"

As with the shepherds on the first Christmas night, we must celebrate the birth of our Saviour by proclaiming the message and meaning of his coming. Jesus explained, "For the Son of Man is come to seek and to save that which was lost" (Luke 19:10). Christmas and missions both speak of God's love for a lost world. In our lesson, we find two very special people — two of our first missionaries, along with the shepherds — who told their world about the special Babe born to be

## LIFE AND WORK

the Saviour of all.

### A. Presenting the Child Jesus

Our focal passage begins with events subsequent to the nativity drama in Bethlehem. In Luke 2:22, Mary and Joseph are found fulfilling Jewish law in bringing the child Jesus to the temple to "present him to the Lord." This was the Child of promise, even the Messiah! Mary and Joseph, devout in the Jewish faith and intently aware of God's intervening in their lives with the miracle of this Baby, gratefully give heed to the requirements of the law. Malcolm Tolbert noted that their response to the Jewish law was two-fold, "fusing the rites of purification and of the redemption of the firstborn" (BBC, p. 31). The ceremonial presentation of the Boy acknowledged that he belonged to God! Jesus lived out this truth with a life wholly yielded to the will of his Father. This long-awaited Child of prophecy and promise was dedicated to be the Saviour of the world!

### B. A Saviour for the whole world

We are introduced to Simeon in verses 25-32.

Simeon, unlike many of his day, kept fresh the messianic hope that God would send "the consolation of Israel" (v. 25). He is described as being "just and devout," with Luke noting that "the Holy Ghost was upon him." Simeon had a sure hope that he would see "the Lord's Christ" (v. 26). His hope was made reality when the Spirit led him to the baby Jesus.

In verses 29-32, Simeon not only acknowledged the fulfillment of God's promise, but he also testified to the messianic role of the Christ being "a light to lighten the Gentiles, and the glory of thy people Israel." Christ was born to be the Saviour of the world.

Christmas calls us to be as Simeon, living a life honoring our God and looking to Christ to be the hope of the whole world! His gratitude for having seen the Christ permeated his words of hope and witness.

### C. Telling everyone the Good News

Along with Simeon's glad recognition of the Christ child, Luke introduces us to Anna, the prophetess (vv. 36-38). This elderly lady was rewarded for her faithful service in the temple with a view of the Saviour. Her gratitude for having seen the Christ was translated into a

witness to "all them that looked for redemption in Jerusalem" (v. 38). While the rest of the temple crowd appeared to have been oblivious to the presence of the Christ, we can be sure that the praises of an old man and the frail but fervent testimony of a grateful old woman were used to awaken hope in the hearts of all that heard.

The central truth of the lesson is that "we can express our thankfulness for the gift of God's Son by telling others the good news of salvation." Imagine that! Christmas is an opportunity for evangelism. I watched a Christmas parade last week. One float stood out as the only representation of the real reason for the season. The Bethlehem event was depicted in a living tableau. Above the manger scene was — no, not an angel or a star — but a cross! While expressing to all who stood along the parade route the true reason for Christmas, the float spoke of the true message of this holiday season — "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Von Kanel is pastor, First, Hattiesburg.

## The meaning of Christ's coming: to reveal God

By Billy R. Williams  
Luke 2:8-12; John 1:1-5, 9-18

The focal passages for this week declare that Jesus is God's Word come to reveal God to all people and to provide salvation for any person who will believe.



Williams

I. The announcement of the Word's arrival (Luke 2:8-12). That the announcement of Jesus' birth was first made to shepherds (vs. 8) was appropriate; for Jesus referred to himself as the Good Shepherd (John 10:11). As an angel (messenger) proclaimed the birth, an overwhelming brightness, identified as "the glory of the Lord," completely surrounded the shepherds, filling them with great fear (vs. 9). Their fear was soon turned to joy by the good news that the Savior had been born in Bethlehem, the city of David (see Micah 5:2). This Savior was the long-awaited Christ (Messiah, Hebrew equivalent). The angel also called the child — the Lord, a term reserved in religious usage for God himself. The shepherds were aided in their search by a sign — the baby was wrapped in long strips of cloth, as newborns usually were, and lying in a feeding trough for animals (vs. 12).

II. The nature of the Word (John 1:1-5,9). As

## UNIFORM

the focus moves from Luke's birth account to the Prologue of John's Gospel (1:1-18), the reader is confronted by John's designation of Jesus as the Word (Logos, Greek). The meaning and background of this term is most likely rooted to the Genesis account of creation where the phrase "And God said . . ." is used in reference to God's word. John is stating by the use of Word (logos) that Jesus is God's personal expression or open manifestation of himself.

John makes several statements about the nature of the Word (1:1-5,9). He stated that the Word is eternal (In the beginning was the Word). When the universe came into existence the Word was already there. John spoke of the Word as personal. As a distinct person within the Godhead, the Word dwelt with God before creation began (the Word was with God). John affirmed that the Word is equal with God. The Word was with God (literally "face to face") is a reference to the ancient practice of seating guests of equal rank on the same level. John stated that the Word is divine. "The Word was 'God' means that Christ shares the nature and being of God. In verse 2 John re-emphasized these truths. John also spoke of the Word as the agent of creation (vs. 3). Furthermore, John

described Christ as the life-giving Word (vs. 4). In Christ the very essence of natural and spiritual life has always existed. Christ is the enlightening Word, for he is the source of man's intellectual and spiritual perception since the life he imparts produces light (vs. 4b). The light of Christ's goodness and truth keeps on shining and will never be overcome or understood by the darkness (evil and falsehood — vs. 5). By coming into the world, Jesus provided the spiritual illumination to dispel the darkness of sin and unbelief for all men (vs. 9).

III. The reception of the Word (1:10-13). John spoke of the tragedy of rejection. The Word was in the world which he had made and the world did not acknowledge him (vs. 10). Christ was born to his own people — the Jews — but as a nation they did not receive him (vs. 11). However, there were those people who did welcome him and to them Christ imparted the very nature of God, giving them the right to become God's children (vs. 12). In verse 13, John makes clear that a person does not become a child of God by human initiative, for it is a spiritual regeneration wrought by God's grace.

IV. The incarnation of the Word (1:14-18). John declared that the eternal and divine Word became flesh (vs. 14). God, who had revealed or expressed himself in a variety of ways from the beginning, made himself known at last in a real historical person. John and other

believers had beheld with their physical eyes and spiritual understanding the glory of God in Jesus' ministry and person. This glory was due to the unique relationship (only begotten) which Christ held with the Father. In him was found all of the grace and truth needed by men (vs. 14). John the Baptist was one who accepted Jesus and proclaimed him as the Preexistent Word (vs. 15). The Incarnate Word was fully God, and from that fullness all believers draw, being assured that there is no limit to the supply of grace which Christ provides (grace for grace, vs. 16).

For the first time, John uses the name of Jesus (vs. 17). When God revealed his law, he did so through a man — Moses. When God revealed grace and truth, he became a man — Jesus. Moses was the mediator of the law; Jesus Christ is not only the mediator, but the very embodiment of grace and truth. Man cannot see God, for God is Spirit and therefore man in his own capabilities cannot know the essential being of God. However, God has made himself fully known in the person of Jesus Christ (vs. 18). Christ is eminently qualified to make God known, for he holds a unique (only begotten) and prominent (in the bosom) position with the Father.

As Christians enter their Christmas season, they need to proclaim the Incarnate Word — the Lord Jesus Christ!

Williams is pastor, First, Gautier.



# THE VILLAGE VIEW

## The Baptist Children's Village

Paul N. Nunnery, Executive Director

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## Gifts of Honor and Memory

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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## Devotional

## A child of purpose

By James K. Smith  
John 3:16

It is fitting at this season of the year, as at every season, to recall the purpose for which Christ was born. I often think upon the following scripture, as no doubt have many of you. I believe if by some unspeakable tragedy all the Word of God were lost save this one verse, it in itself would be sufficient to express the love of God to man, the purpose of Christ in the world, and the gospel of hope for mankind. "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).



Smith

The salvation of mankind and reconciliation with God occurs not by our power, not by our righteousness, but by the power of God. Salvation of man is only by the power of God through a child purposed from the beginning, foretold in his Word, and born in a manger in Bethlehem.

As we pause and try once more to comprehend the plan of God for man and his gift beyond degree, we may catch just enough understanding to join with the angels of God to proclaim "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

I am thankful that even as we celebrate the birth of Christ we look forward to celebrating his death on the cross where he fulfilled his purpose. The purpose which he accepted for himself and to which he subjected his will and his desire in the perfect will of the Father was to bring salvation to the world.

Smith is pastor, Mt. Gilead, Meridian.



## Lottie Moon dollars go to Peru

ON A MOUNTAINTOP — A man and his son sit perched high above a valley out from Cajamarca, Peru. The Las Manzanitas church is located nearby, as well as many high-altitude agricultural project sites. Southern Baptist foreign missionaries

Larry Johnson and Ken Bowie are both working to help the people in the area improve methods of raising crops and cattle. (FMB) Photo by Warren Johnson

## Chinese Christians celebrate reopening

By Michael Chute

SHANGHAI, China (BP) — As the government commemorates the 40th anniversary of "New China," Chinese Christians are celebrating the 10th year since permission was granted to reopen churches following the Cultural Revolution.

More than 6,000 Protestant churches have opened in China since 1979 — a rate of three churches opened every two days.

"Sympathy in society for the church is a very important factor" in churches being reopened, said Ding Guangxun (K.H. Ting), president of the China Christian Council and Protestants' Three-Self Patriotic Movement. "As far as the central people's government and provincial governments are concerned, I think there is a desire to implement the principle of religious freedom."

Ding said the government's actions are "not because of any high opinion of religion, but because they know it's the only way to maintain unity."

During the 1966-76 Cultural Revolution every church was closed down and its property confiscated. Of the 6,000 Protestant churches reopened in China, about two-thirds meet in buildings returned to church ownership.

Behind each reopened church is a dramatic story, like those of congregations in Shanghai:

— New Grace Church was used as a warehouse for 23 years, housing possessions confiscated from wealthier Chinese during the Cultural Revolution's anti-bourgeois campaign. On National Day Oct. 1, the church opened for its first worship services since 1966. At the 7:30 a.m. service, more than 1,000 people crammed the 600-seat auditorium, pouring out into the church courtyard. Hundreds crowded around windows and doorways to hear the pastor's sermon.

— Nantong Church was turned into a restaurant. When pastor Lin Yenren

led church members to reclaim the property, the restaurant refused to give up the building. The local government agreed with the congregation's contention that the restaurant owed years of rental payments for use of the building.

With the money in hand, the church bought another piece of property and built an even bigger building designed by Lin, who also is an architect.

— The West Shanghai Church building was demolished during the Cultural Revolution. Now the local government is rebuilding the church facility to its original size.

"That shows a different side of the government, a side that you don't hear," said Ronnie Winstead, a teacher in Shanghai sponsored by Cooperative Services International, a Southern Baptist aid organization. "In some circles there are people who don't want to hear that. But in China the church is able to work with the government in a similar fashion that the government works with the church in the United States, by recognizing their right to exist."

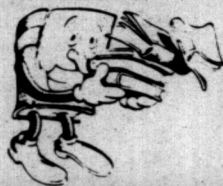
Chinese Christians recognized the 10th anniversary of the church's reopening in different ways. In Shanghai, more than 3,000 Christians marked the occasion with a special service in Huang Pu sports stadium. They came from the 24 reopened churches in Shanghai, one of three municipalities directly administered by the national government.

Unlike Cultural Revolution days, when Christians meeting secretly in houses were afraid to sing hymns, 10 choirs of 400 people sang old and new songs during the praise service.

"It's a victory. You see this is freedom for us," said Xu Minghan, director of the China Christian Council's Shanghai office.

"A hundred hearings does not compare with one time to see," Xu emphasized, quoting a Chinese saying.

Michael Chute, BP correspondent for Asia, recently visited China.



## Book reviews

**Models of Multifamily Housing Ministry**, Robert L. Perry, Home Mission Board, Southern Baptist Convention, 1989, paper, 107 pages.

Robert Perry serves as director of missions for the Mt. Vernon Baptist Association in Virginia.

Six models are presented as ways that have reached the unchurched in Multifamily Housing. Perry divides the models into two approaches:

(1) Ministry intended to result in main worship inside sponsoring church using newly formed units — Home Bible Fellowships, Outreach Ministry, and share groups.

(2) Ministry intended to result in main worship outside sponsoring church facility using the Indigenous Satellite Unit, a new church-type mission, and innovative approaches.

The Lee County Baptist Association in Mississippi is featured under the chapter entitled "Traditional Church Members Can Do Multifamily Housing Ministry." Tim Welford served as multifamily housing coordinator for the Lee association (Welford now serves the Columbus Baptist Association in Columbus, Georgia, in a similar position). Over 350 persons have participated from 42 of the 45 churches in Lee association.

This book is recommended as a resource for church leaders who are seeking fresh approaches in beginning and maintaining ministries in multifamily settings. — Reviewed by Richard Brogan, consultant, Cooperative Missions Department, MBCB.

**James Kennedy, LEARNING TO LIVE WITH THE PEOPLE YOU LOVE**; Whitaker House; 189 pages.

James Kennedy is pastor of Coral Ridge Presbyterian Church in Ft. Lauderdale, Fla. His messages are heard across the USA and 25 nations. Kennedy trains laymen from around the world through Evangelism Explosion International.

Kennedy divides this book into three major parts. This book captures the essence of family life today. He begins with a personal story of his own family and relates ideas throughout. The phrase

and subjects that could help those marriages which need rekindling and gives his concept of the importance of marriage.

In Part II, Kennedy deals with the topic, "Learning to live with your children." He begins with problems parents and children may face in life, especially during the adolescent years. He uses several scripture passages in order to relate it to a Biblical concept. He moves into the idea of bringing up children under God's guidance and giving them guidelines to live by and cope in a world that runs at such a fast pace.

In the final part, "Learning to live as a family," he brings it all together to have a good family life and who is served in each household. He ends the book with the bold statement made by Joshua, "As for me and my house, we will serve the Lord."

This is an excellent book for any family. It could be used as a devotional or could be helpful to the pastor in counseling with family matters.

Reviewed by Dwayne Kelly, pastor, Rock Hill Church, Mount Olive, MS.

**ALICE (GOD STILL SPEAKS)** by Roberta Kells Dorr (Broadman, 143 pp.)

Dorr was formerly a missionary in Gaza, along with her husband, a surgeon. She tells the true story of her encounters with a Palestinian woman named Alice, who had an amazing openness with God. Alice prays, seeking God's will, finds it, and acts on it with an attitude of profound trust. As Dorr sees the astounding answers to Alice's prayers, she in her own life moves toward a renewal of her faith in prayer and in a God who reaches directly into life. This is a faith stretching book, worth reading and re-reading. — awm

**McMinn, Mark R.; YOUR HIDDEN HALF**; Grand Rapids; Baker; 1988.

The theme of the book is the need for people to be themselves. The author uses the phrase "duality" at times throughout. The phrase

describes the person who has certain feelings that are always hidden while they portray a completely different person in public. One might refer to his as hypocrisy.

The author feels all individuals have difficulty with this. He says there are various strategies for dealing with this but one is realizing that "duality can never be fixed." In other words, it is human nature to be like this.

The author is a licensed psychologist, thus much counseling terminology is used throughout the book. This, in my opinion, makes the book more difficult to understand. It would be easier for the average Christian to read the book, enjoy it, and understand it if the author had written more on the level of the average person.

The idea for the book is good. I would say it is needed. Many people would profit from reading this book.

Reviewed by Greg Potts, pastor of Heucks Retreat Church, Brookhaven.

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